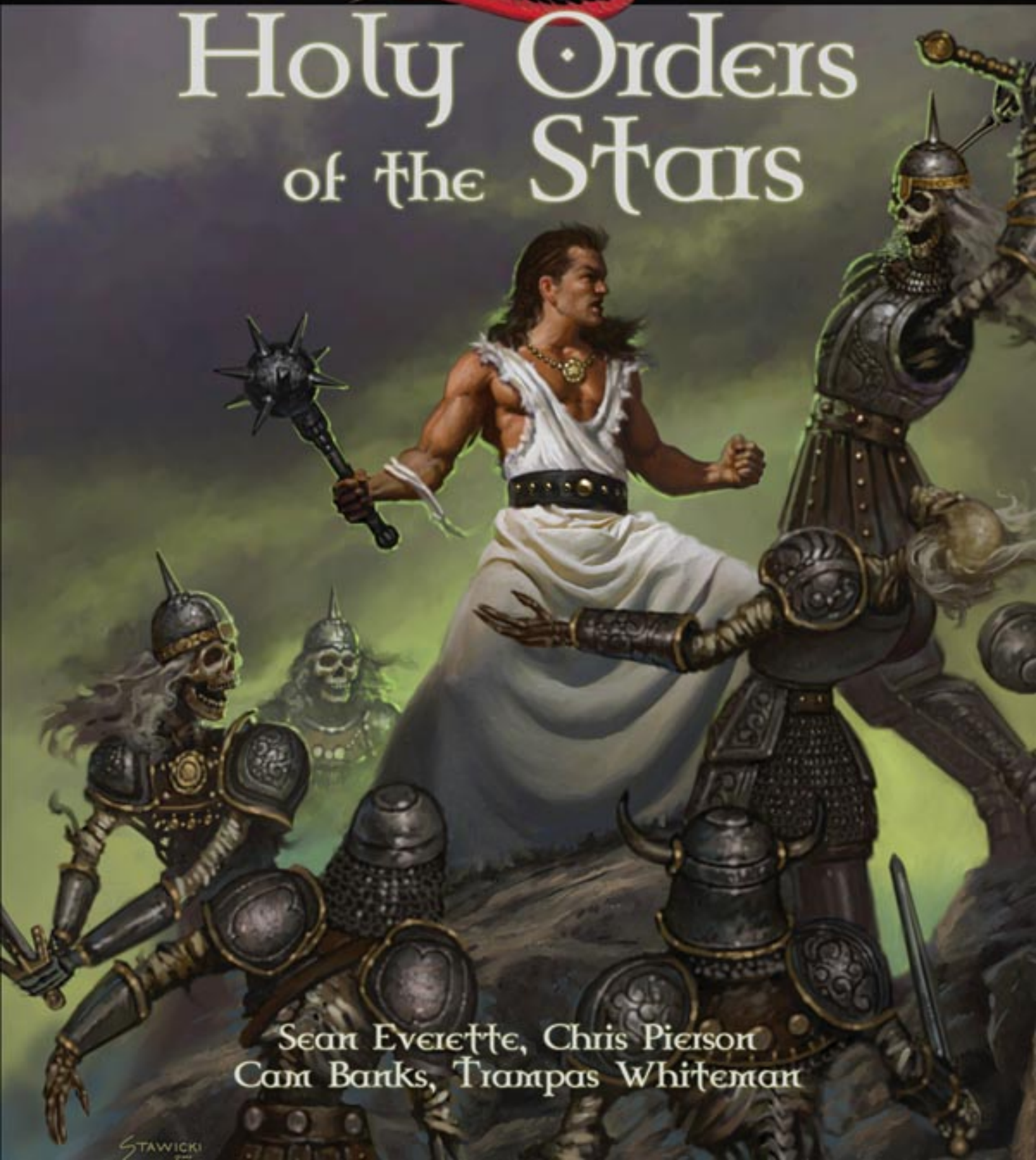
VISIT…

DragonLance®

Holy Orders of the Stars



Sean Everette, Chris Pierson
Cam Banks, Trampas Whiteman

Holy Orders of the Stars

Designers: Sean Everette, Cam Banks, Chris Pierson, Trampas Whiteman
Additional Design: Jennifer Brozek, Jamie Chambers, Christopher Coyle, André La Roche, Joe Mashuga, Margaret Weis, Clark Valentine
Editing: Amanda Valentine ~ **Proofreading:** Jessica Banks
Project Manager: Sean Everette ~ **Typesetter:** Jamie Chambers
Art Director: Renae Chambers ~ **Cover Artist:** Matt Stawicki
Interior Artists: Drew Baker, Chris Dien, Larry Elmore, Jason Engle, Alan Gutierrez, Stacy Hausl, Tomasz Jedruszek, Shelly Loke, Jennifer Meyer, Douglas Malachi Penney, Beth Trott
Cover Graphic Designer: Ken Whitman ~ **Interior Graphic Designer:** Kevin T. Stein

Special Thanks: Jeff Grubb, Tracy Hickman, Rich Redman, Kevin T. Stein

This d20 System® game accessory utilizes mechanics developed for the new Dungeons & Dragons® game by Jonathan Tweet, Monte Cook, Skip Williams, Richard Baker, and Peter Adkison.

This Wizards of the Coast® Official Licensed Product contains no Open Game Content. No portion of this work may be reproduced in any form without written permission. To learn more about the Open Gaming License and the d20 System License, please visit www.wizards.com/d20.

Dungeons & Dragons, D&D, Dungeon Master, Dragonlance, the Dragonlance Logo, d20, the d20 System Logo, Wizards of the Coast, and the Wizards of the Coast Logo are registered trademarks of Wizards of the Coast, Inc., a subsidiary of Hasbro, Inc. © 2005 Wizards of the Coast, Inc. Used with permission. All rights reserved.

First Printing—2005. Printed in Canada. © 2005 Sovereign Press, Inc. Sovereign Press and the Sovereign Press Logo are trademarks owned by Sovereign Press, Inc. All rights reserved.

Additional information and content available at www.dragonlance.com.

Written & Published by

Sovereign Press, Inc.
253 Center Street #126
Lake Geneva, WI 53147-1982
United States
www.sovpress.com

Contents

Introduction 3

Chapter One:
Priests of Ansalon 4
A Holy Calling 4
A Life of Service 4
Priestly Education 5
Paths to Greater Power 7
High Priests and Chosen Prophets ... 8
Races & Worship of the Gods 8
Humans 8
Elves 16
Ogre Races 20
Dwarves 22
Gnomes 24
Kender 25
Centaurs 26
Draconians 26
Divine Prestige Classes 28
Alluvial Oracle of Zivilyn 28
Austere Devotee of Majere 30
Bright Warden of Paladine 32
Coinsword of Shinare 34
Dark Pilgrim of Takhisis 36
Firebrand of Sirrion 38
Goodfellow of Branchala 40
Healing Hand of Mishakal 42
Mighty Anvil of Reorx 43
Necrotheurge of Chemosh 45
Pagefinder of Gilean 47
Phoenix of Habbakuk 49
Plague Knight of Morgion 51
Righteous Cohort of Kiri-Jolith ... 54
Seawolf of Zeboim 55
Soulbroker of Hiddukel 56
Wild Fury Of Chislev 58
Wrathful Avenger of Sargonnas 60

Chapter Two: Prayers, Spells, and Holy Relics 62
Drawing Down the Power of Faith 62
Spells 62
Spells of Light 63
Spells of Gray 66
Spells of Darkness 68
Holy Relics 70
Artifacts 73

Chapter Three:
Gods of Krynn 77
The Cosmology of Krynn 77
Pacts, Agreements and Oaths 78
The Nature of the Gods 79
The Gods of Good 82
The Gods of Neutrality 90
The Gods of Evil 99
The High God and Chaos 109

Chapter Four:
Holy Orders of the Stars ... 112
Children of the Gods 109
How to Read the Church Entries ... 112
Church of Branchala 112
Church of Chemosh 114
Church of Chislev 117
Church of Gilean 118
Church of Habbakuk 120
Church of Hiddukel 122
Church of Kiri-Jolith 124
Church of Majere 126
Church of Mishakal 128
Church of Morgion 130
Church of Paladine 132
Church of Reorx 135
Church of Sargonnas 137
Church of Shinare 139
Church of Sirrion 141
Church of Takhisis 143
Church of Zeboim 145
Church of Zivilyn 147
Worship of False Gods 149

Chapter Five:
Creatures 151
Divine Creatures 151
Divine Messenger 151
Spirit Dragon 156
Tenacious Soul 158

Foreword

The rotten corpses, stolen from their tombs, stagger across the cave. Their ragged-nailed hands clutch the air, seeking warmth, blood, flesh. Behind them, the Deathmaster leers, blood dripping from his sacrificial sickle.

You fight to breathe, the stench of death clogging your throat. The war-hammer in your hand droops, made leaden by despair. This is the innermost fane of the Chemoshan cult: you came here to face this, and now your heart begins to fail you,

Fear not, a voice whispers in your head. It is your patron, Kiri-Jolith, god of bravery and battle. Do my will. End this.

You reach to your throat, for the medallion there: two bison's horns, wrought of steel. The scent of clean air washes over you as the dead things draw near.

"Thou art the strength of my arm," you pray. "Drive out these abominations, and give them peace!"

You feel it, intoxicating, like wine: the god's might, flowing into you. With a cry you thrust the horned amulet forward. Blue light flares, shivering the air. The corpses throw up their arms—then dissolve to ash, burned away by the holy glare.

The Deathmaster glares, baring teeth filed to points. His face is painted to resemble a skull. Fingerbones are woven into his beard.

"Wretch," he snarls. "You will not leave this place."

He turns to the altar, the hollowed-out skull of an ancient dragon, and raises his arms. "Harken, lord!" he cries. "Let your shade snuff out this accursed light!"

And then you feel it: a presence, the likes of which you have never sensed before. Something looms in the shadows, slowly taking form—a black-cloaked shape with a ram's skull where its head should be. Darkness slides off it in sheets, pooling across the floor. It is a presence of power ... horror ... awe. The sight repulses you—and yet you feel the urge to fall to your knees before it. To worship at its feet.

The Deathmaster turns, and grins. Chemosh has heard his bidding. The god has come.

The gods can be felt everywhere. They are in a healer's gentle touch, the cold shadow of the black moon, the stillness of a sunlit glade. They are in the broken idols of sunken cities, the song of hammer and anvil, the constant scratch of a quill on parchment. They are even in a befuddled wizard who can't find his hat.

In Krynn's greatest tales, the gods have always played a part. They gave the dragonlance to Huma, shattered Istar with fire and stone, warred with dragons and dark-souled mages. Without them, the world dims: magic fades, and the cries of the needful go unanswered. For years Krynn lay beyond their sight, and it nearly proved its undoing.

The War of Souls has ended, and the gods have returned. They wait within, for you to discover.

Chris Pierson

Holy Orders of the Stars

The Dome of Creation fills the world with light, the Abyss anchors the world in darkness, all while the Hidden Vale brings them both together in the middle. These places are the homes of the gods who walk the face of Krynn. Gods of Good, Neutrality, and Evil, all of whom serve their followers, the mortal races, while guiding or manipulating those same followers to achieve their own goals.

The gods play an enormous role in the lives of every person who walks Krynn, whether they worship the gods or not. From the most devout priest to the avowed atheist, the gods are always pushing and prodding the mortal races, requesting or demanding things of them. Holy quests, sinister plans, defending the innocent, conquering neighboring lands, upholding the law, subverting the truth, whether they know it or not, people do these things because the gods have planted the seeds for such deeds in every person.

It is not just the people of Krynn, however, that depend on the gods. The gods depend on their followers in an equal, if not greater, amount. Without followers, the gods would be ineffective and unable to spread their influence. The priests of a god enact their god's will, and therefore further their patron's plans. In this way, the gods must serve their followers as their followers must serve them.

Not all races worship the same gods in the same way. In fact, not all races worship the same gods at all. Each race has its patron or benefactor, though not every member of a particular race follows that deity. Worship of the gods varies from place to place and culture to culture. Free will is a gift from the gods, and this gift allows mortals to choose the manner in which they worship, regardless of race or culture.

The lives of everyone on Krynn, god and mortal, are intertwined. Join us as we journey through heaven and earth of Krynn exploring the Holy Orders of the Stars.

Chapter One
Priests of Ansalon

"Once a cleric of Morgion—that's the god of pestilence and disease—came to Kendermore, looking for converts. Eiderdown Pakslinger had always wanted to be a cleric, so he volunteered. The cleric said Eiderdown wasn't really the type Morgion had in mind, but he'd give him a try. Well, the very week that Eiderdown put on the black robes, almost every kender in Kendermore came down with a severe cold in the head. You never heard such sneezing and coughing and nose-blowing!"

"The sickest of all was the cleric of Morgion. He was laid up for a week, wheezing his lungs out. Eiderdown took credit for the whole epidemic. And even though the head cold was something of a nuisance and we all ran out of handkerchiefs, we were really proud of him—poor Eiderdown had never been much of a success at anything before this. Eiderdown said he'd try his hand at bunions next, and maybe ringworm after that. But the cleric of Morgion, once he quit sneezing, took Eiderdown's black robes away from him and left the village rather suddenly. We never did know why."

Tasslehoff Burrfoot
Dragons of Summer Flame
by Margaret Weis and Tracy Hickman

A Holy Calling

Sovella felt a deep need to explain her Calling to her dearest sibling, Areen, as she finished setting up the ritual space. "I know you have never really understood me nor how I behave. The way I have never sought to impress the lads around town nor accepted any of their gifts of courtship. It is simply not who I am. I have always felt separate from that. Meant for more. I have always known that my body and soul belong to another."

She lay out the silken cloth on the low table next to where Areen reclined, watching her silently. Upon it, she lay a white mask and a virgin silver sickle. "There are times I have thought of not going through with this. Of turning away to a normal life. It would be so much easier. But, always, my thoughts returned to him, what he stands for and what he offers me. I think of how I could serve him and how right it feels. I never thought I would want to be in the service to another but this is exactly what I want now. I believe it is my fate, my destiny. After all, I was born on this day, his most holy of days; the Autumn Equinox."

Turning her back to her sister, she slid out of the rough garb of everyday life, picked up the black silken robe and yellow sash. She reverently put them on. Just wearing these robes made her feel that much taller and full of purpose. "I want you to be happy for me. I really do. I will see things you will never be able to imagine. He will grant me eternal life in his service."

Shoulders squared, she opened the door and to admit a small person in similar robes whose face is obfuscated by a white skull mask. Respectfully, Sovella bowed her head to the one who entered then turned back to her prone sister, bound and gagged on the table. "I will miss you greatly, Areen. You are my dearest one. The sacrifice of my most cherished sister will ensure that Chemosh accepts me into his service on this night. From this moment forward, I know I will not die. Can you imagine the things I will experience over the next thousand years?"

She leaned over to kiss the forehead of her youngest sister who whimpered softly. "Shhh," she murmured. "It will be all right. I hope you understand the honor I do you of making you my first and most personal death. You will never be forgotten." Sovella picked up the skull mask and put it on. It was time for her new life to begin.

A Life of Service

Becoming a priest is not a decision to be made lightly. It means a lifetime commitment, of servitude to a singular path. Often, there are strict rules pertaining to all aspects of life: clothing, food, assigned or proscribed weapons, and other strict rules of behavior. Why would anyone willingly place themselves into a life of servitude and rules? The answer to that is: it depends on the point of view of the person entering into the priesthood.

The Healer. This is the person drawn to the priesthood out of the need and desire to help others and the environment. They fully give over to their caregiver's nature and wish to heal those around them. As children, they were the ones who were constantly bringing home strays to care for and heal. They also most often seek out those deities who most represent the concepts they are drawn to. These people are most drawn to deities like Mishakal, Habbakuk and Chislev.

The Self-Righteous Man. This is the person drawn into the priesthood out of a strong sense of right and wrong, based on their upbringing and experiences. This is the priest who seeks the "right"way to do things, in order to be able to spread the gospel to the ignorant. Often harsh in his judgment, the Self-Righteous Man is the most unforgiving when laws and rules are broken. In the view of this type of priest, laws and rules are there for a reason. To break them is to disrespect those who put them in place. These people are most drawn to deities like Kiri-Jolith, Majere and Sargonnas.

The Seeker of Knowledge. This is the person who always asked "Why?" as a child. To them, every day brings new lessons and new knowledge to savor. These are the priests who sit in contemplation, have vigorous philosophical discussions, travel far to experience all that their deity wishes to show them. They enter into the priesthood to serve their need, to have their questions answered, and to serve the one who inspired the questions in the first place. They see themselves each as a part of the deity's grand plan. They are the ones to enlighten the masses, though

their means vary widely. This type of person is most drawn to deities such as Branchala, Zivilyn and Hiddukel.

The Leader of Men. This is the type of person who is always there to stop a fight or to protect those weaker than themselves. This person is drawn into the priesthood out of a sense of willing duty to their fellow man. They are the priests who take an active role in the community, serving it to the best of their ability as they serve their chosen deity. These priests often gain rank within their respective orders due to the merit of their actions. These people are most often drawn to deities such as Gilean, Shinare and Mishakal.

Priestly Education

The young scribe adjusted his pack for the hundredth time. Unused to such physical exertion, Lanten winced at the dull pain in his aching shoulders and tired feet. It was a long way to the Golden Palace of Gilean in Palanthas, and the road was rough on his body, formed by its scholarly upbringing. Regardless of his discomfort, he meant to present himself to the Order of Aesthetics at the appointed time to receive the necessary training to become a priest of the most holy one: Gilean, the Gray Voyager, the God of Neutrality who held the all-knowing Tobril. His eyes brightened at the thought of the goal at the end of this journey. No path was too long nor too tough for one who would follow in the footsteps of this great God...

Gods and goddesses rarely act directly to recruit individuals into their churches. Therefore, upon making the decision to enter the priesthood, it is far more common for a new devotee to approach a temple or monastery him or herself. There, they learn the religion's tenets from the elders of the faith. This path is typically open to people of all ages, and some have come to it under the most unusual of circumstances.

Initiation requirements and rituals may differ markedly from one faith to another, just as does their presence in the communities of Krynn. One certainly would not expect a temple of Morgion, the God of Pestilence, to be widely accepted in any town, whereas a temple to Mishakal, the Goddess of Healing and Protection, would be quite welcome. In contrast, those who worship Branchala, the God of Music and Bards, have an extremely loose-knit community and, more often than not, enlist their followers at the festive celebrations where they perform.

Below, the most common ways to enter the priesthood (Monasteries, Churches, Universities, Lone Mentors, Self-Teaching) are discussed in greater detail. However, it is important to remember that while these are the most common ways to join a faith, they are not the only ways. If it suits the story being told, and the deity being worshipped, there is no reason to place limits.

Monasteries

The Night of the Mantis was almost upon them. Kolu quickly finished setting up the meditation space for his fellow brothers of the faith. Soon, the festivities would begin. It was one of Kolu's favorite days. They would fast and spend

the afternoon in quiet celebration, the night chanting or in meditation, then induct the new initiates the following morning. The entire monastery always radiated a special kind of calm and focus for weeks after the honoring of Majere's most holy day.

The most cloistered of the ways to enter a faith is through a monastery. A monastery is a building, or small group of buildings, constructed to house people who have taken religious vows. The followers of the faith spend their lives in contemplation, living in sparse, simple surroundings, and caring for their home while they learn about their faith. Traditionally, monasteries are built outside of town boundaries and its members do not interact with the outside world unless it is to gather supplies or to take in a weary traveler for the night.

Though it is not common, a monastery could also house a convent on its premises. Most often, monasteries and convents are located some distance away from each other. Monasteries are segregated by gender when vows of celibacy are part of the ascetic life, as having the opposite sex in close proximity at all times could challenge even the most devout follower's restraint. It is also important to note that monasteries house both clerics and monks. Both take religious vows but have different duties. A cleric is ordained to perform the holy rites and rituals of their faith, while a monk takes on the vows of the religious order but does not commonly perform the sacred rites of their deity for the public.

Most, but not all, of the monasteries on Ansalon belong to Majere, the God of Good, Law, and Meditation. All clerics and monks of Majere receive their training in monasteries. The followers of Majere take on the vows of poverty, obedience, and celibacy while focusing on achieving enlightenment through self discipline and the contemplation of Good.

One of the most well-known monasteries of Majere was the home of the famous monk, Vandar Brightblade. The monastery is located in a forest of the southern part of the Plains of Solamnia. It is directly east of Solanthus and directly south of Vingaard Keep. Another former monastery of Majere is called Bloodwatch. History tells when the Kingpriest grew corrupt, people turned to the monastery, begging the monks for help. The monks turned the people away. The monastery was spared the damage of the Cataclysm, but its unworthy monks were later made to watch its destruction as punishment for their pious pride.

Churches

Kiren, third daughter of a wealthy fabric merchant, made her way to the front of the church of Shinare. She gazed at the wealthy and industrious building, watching the clerics in rich robes move about with purpose. All of them were businessmen and women of note, bringing prosperity to both their faith and the city in which they worked. Her father had been kind but blunt, "Kiren, my lass, I have little I can give you. Your older siblings will inherit the business when I am gone and that will leave little for you. You are keen-witted and fair. You deserve more than mere scraps. You need to think of some way to make it on your own in this world, and I will disappointed if you choose the easy route of a tradesman's wife." It had taken some time, but in the end, young Kiren had decided her father was right and had found a path worthy of her ambition. Now, it was the time to see if the clerics of Shinare would accept her.

By far, the most common way for a seeker to enter into a faith is through the many churches existing across the land. Almost every town, no matter how small, has, at the very least, a small shrine. Larger towns and great cities have many churches dedicated to their chosen deities. Someone seeking a life in the faith can spend time choosing which deity to worship, based on the teachings presented at the churches and spending time speaking to the local clergy.

Churches are also one of the most common ways to spread the represented deity's message to the masses who do not enter into the more personal relationship of becoming a cleric. People in need come to churches for solace, help, and advice. Sometimes this assistance is free. Sometimes, depending on the deity, this assistance carries a fee of some type with it. There is always a fee of time required to listen to the clergy's message of their deity. This can be as simple as a short blessing, or as long as a history lesson and lecture – should the cleric decide it is necessary for the one seeking help.

While most notable churches are those of deities aligned with good and neutral gods, even evil deities have churches that can be found if one knows where to look and whom to bribe. Members of those faiths carry out their holy rites in secret, but even they need a place to meet to honor their deity. However, some clergy of evil gods, such as Sargonnas, need not always practice in dark, hidden places. Worshipped in the open as Sargas by minotaurs, he represents for them a deity of vengeance. It all depends on the society as to how hidden the churches of the evil gods need to be.

Universities

During his first year at the University of Palanthas, Aerndale, a young noble student of philosophy, found himself drawn more and more to the teachings and faith of the deity of wisdom, knowledge and insight, Zivilyn. He had intended to study history and tactics in order become an advisor to his lord. But the more he read of Zivilyn and what he stood for, the more the student questioned his chosen life's purpose. Tomorrow was the Day of Reflection, the most important day for clerics of that faith. Aerndale decided it would be an important day for him as well. He needed to think about what his future life would be, and whether or not he would stay his current course or follow this new calling of his heart.

Traditionally, universities are places of learning, not worship. It is a gathering place of like-minded people from different walks of life. Universities are often the gateway to the exploration of all things philosophical and spiritual. However, when faith and knowledge co-mingle, it may occasionally be difficult to separate one from the other. Especially when knowledge, and the preservation of knowledge, *is* the nature of the faith involved.

Students who come from one culture with a particular point of view are suddenly thrust into an environment

where their background is not common for one and all. They are confronted by different points of view and opinion. They are encouraged by professors to discuss their ideas and beliefs while they are challenged by their peers to give good reasons to uphold the ideas and beliefs they currently have. It can be a very daunting environment for some, while it can be very liberating for others.

This intellectual and philosophical "bubble" world leaves impressionable youth, often away from home for the first time, open to religious recruitment and conversion. They are seeking to stretch their wings and are more willing to listen with an open mind to all of the ideas presented to them. This gives the opportunity for a cleric of one faith to present the case for their deity to a willing audience, as well as to provide an open forum for questions and debate.

Also, the open access to many religious tomes and texts can give rise to the questioning of the faith of one's upbringing, or may encourage solo investigations into a new faith for students who were not previously religiously inclined. For some students, this sudden wealth of philosophical and spiritual knowledge is like a clear fountain to a parched man. They find something they never knew they were missing. Then, once found, they never leave.

Lone Mentor

"Yes, laddie boy, I love being a cleric of Branchala! I've got the best job in all the land. I bring music and joy to one and all. I get invited to the best parties, too. Oh, this isn't to say that my life is all fun and games..." The pretty cleric pushed her midnight hair back, timing her pause just right. "... Actually, yes, it is. I'm always welcome at every feast and every celebration. You know, laddie, you've got a set of pipes on you. You sing with a lust for life. Tell me, have you ever thought about using your talent for a greater cause?" From the brightness of his eyes, Elea knew she had this one hooked. He was exactly the one she had been looking for.

It is a classic tale. Cleric elder goes looking for apprentice. Young person is looking for a purpose. The two meet, the stars align and the rest is history. The most intimate of ways to enter into a faith is that of the lone mentor and student. Some faiths, specifically those of Branchala and Chemosh, are set up that way. There is no central place for one to receive the doctrine and dogma of those faiths. It focuses on the one-on-one relationship and the tradition of the faith passed from the Elder to the student. Obviously, the teaching methods vary from Elder to Elder, and the doctrine bears the Elder's own personal spin on it. However, this does allow greater flexibility and growth for these faiths, at the levels of both individual counselor and broader community.

Self Taught Cleric

Sria's recovery was nothing short of miraculous. Every healer who had seen her wasted body had been certain she would die. It would take divine intervention to save her, but no divine help came until she was on her last breaths. Then, he appeared, hidden in the folds of gray robes. He promised her life in return for her servitude. Fearful of death, she had agreed, and more damned was she for it. Now, she was a slave of Morgion and cursed everyone else who had let it come to this. As she had suffered, so would they.

The other way for one to become a cleric without going through a central religious forum, such as a church or university, is that of the self-taught cleric. These clerics are extremely rare and usually involve divine intervention of some sort. It could be as little as the subtle guidance to long-forgotten hidden tomes, or as blunt and powerful as a deathbed epiphany, where the divine one communicates their wishes to the cleric of their choice.

Paths to Greater Power

"What do you mean by 'What do I do now,' Mirelle?"

"Just that, Elder. I have completed my training. But, I know this is not all I am supposed to do."

"Have you?"

"Of course, I have!"

"What do you believe you should do?"

She gave an explosive sigh. "I don't know! That is why I am asking you."

"You should do exactly what you believe you need to do now. This is not for me to say. It is for you contemplate." He gave her a shrewd look. "I am surprised you, of all the clerics, are the only one without a plan."

"That's because I didn't enter the Order to gain for myself. I did it to serve Sirrion!"

"Perhaps you may only gain for our God by first gaining for yourself."

"But, by gaining what for me?"

He smiled enigmatically. "That is the question, isn't it."

A priest's life does not end when the training has been completed. Far from it. More specifically, the training a priest receives does not end when the acolyte training in the temple, university, or with a mentor ends. A priest's training continues as they choose an archetypical path to follow, such as the Adventuring Cleric, the Contemplative Monk, or the Evangelical Preacher, to name a few.

Eventually, a cleric needs to decide upon a quest that is greater than themselves, if they are to follow in the footsteps of the legendary priests who have come before them. Only when they choose this quest can they pursue the path to greater power, to become greater than the sum of their parts. Many clerics never take this path. They are content to remain humble servants of their order and, while they are good people, they will never become great. In turn, the deity they serve will never reap the rewards of their servant's greatness.

Paths to this greater power may be as basic as bringing the knowledge of the deity to the ignorant people of a newly discovered land in such a way as to gain many worshippers and much prestige, perhaps through the creation of a reputable temple or school that does more than just teach. On the other hand, a quest may be as complex and difficult as striving to become the earthly avatar of the chosen deity in order to vanquish a millennia old enemy, thereby changing the face of the world for the next thousand years.

Whatever the quest may be, the end result (if not death, since no one said anything about quests being easy) is amassed power, wealth, and prestige for the one on the quest, the order they belong to, and the deity whom they have worked so hard to serve.

High Priests and Chosen Prophets

Mareth, the High Abbot of Northern Ergoth, put down his writing quill and sighed softly. The region had not been kind to the worshippers of Majere this last month. A caravan traveling from Gwynned to Lancton with twelve acolytes had been attacked. Three of the acolytes were dead, two were injured and two, both female, were missing. The search parties had found nothing over the last fortnight. He prayed that they were somehow safe… or dead. The alternative was too unpleasant to contemplate. Yet he must. That was why he had called upon the Swords of Justice to seek out the missing acolytes and to bring the attackers to justice. With a word, a courier arrived in his office. He handed the young man the scroll. "This is for the Prophet of Majere and no other." The courier accepted the scroll and was on his way.

As with any organization, there is a hierarchy. Someone, somewhere, must be in charge. The same goes for religious orders. Every faith has a chain of command, but this varies widely from organization to organization based on the precepts of the deity worshipped.

For some, like clerics of Branchala, Habbakuk, Chislev, Sirrion and Zeboim, the hierarchy and clerical organization is extremely loose. There is no central main temple or formal faith leader to answer to in a regular, organized fashion. However, this loose formation of faith suits the deity and its precepts very well.

Others, such as the clerics of Mishakal, Gilean, Zivilyn and Hiddukel, have a more formal organization with a church head to answer to and a more organized set of temples to gather within. However, this is not to say these organizations are alike. They are not. For example, where the clerics of Mishakal have one leader, the Chosen Prophet, to answer to, the clerics of Zivilyn have a hierarchy based upon age; the older you are, the higher you are in the hierarchy.

Finally, for the clerics of Kiri-Jolith, Majere, Reorx, Shinare, Morgion and Sargonnas, the hierarchy is ancient and strictly obeyed. Whether it be the militarist clerics of Kiri-Jolith, the merchant-like clerics of Shinare, or the enslaved clerics of Morgion, there is a firm chain of command to follow. There is no question whom the leaders and the followers are. Each faith is deeply set in its ways and would be hard-pressed to change.

Races & Worship of the Gods

The gods of Krynn are seen in a multitude of incarnations throughout the lands. While some themes remain the same, each region and each race sees a different side of the gods. No single race or region sees the full picture, instead seeing only the aspects of each deity that are reflected in their society.

Not every region worships every god, either. Many regions revere a select number of the gods, creating their own "pantheon." Many regions and races have tendencies to revere only the gods who play important roles in their lives. As history progresses, each region tends to creates their own views of the gods, creating what is, for them, a cohesive whole.

Humans

Of all the races, none are more varied in the worship of the gods than humans. The diverse nature of humanity offers worship to all of the gods. Worship is often based on culture and the traditions of a region, although there are always exceptions to the rule.

Abanasinia

Abanasinia has a large variety of religious beliefs, perhaps more than anywhere else on Ansalon. Plainsmen and civilized humans both live in this area, sometimes clashing in their religious practices. Abanasinia also is a place that draws in outcasts and those who fit in nowhere else.

The plainsmen tribes developed a religion based on ancestor worship. This practice was established after the Cataclysm, and lasted until the end of the War of the Lance when Goldmoon introduced the worship of Mishakal to the various tribes. Many tribes took up the worship of the other Gods of Light as well, especially Habbakuk and Paladine. The Age of Mortals has seen a return to the ways of ancestor worship, coupled with the power of mysticism. Mishakal is seeking to reestablish a presence with the plainsmen. A plainsman woman named Whispering Wind (female human cleric of Mishakal 1) plans to travel to the Citadel of Light to study the ways of Mishakal, and afterwards bring the word of the Blue Lady back to her people. She feels that if only they remember the example set by Goldmoon not too long ago, they will be quickly swayed back to devotion to the goddess.

The civilized peoples of Abanasinia are a "melting pot" of religious beliefs. Each of the gods are worshipped in one fashion or another. As such, no single faith is dominant.

In the years preceding the War of the Lance, two false faiths of note came about. The first was the worship of Belzor, a supposed serpent god that turned out to be nothing more than a charade by a renegade illusionist.

The second was the Seeker movement. The Seekers, who sought new gods, established a theocracy in the region, and took over the governing of several towns. This movement was short-lived because of the return of the true gods during the War of the Lance.

Balifor

The trials and tribulations that the people of Balifor have endured have generally turned them off to the worship of the gods. It was the gods who caused the people of the area to suffer after the Cataclysm, and who again abandoned them during the early Age of Mortals. Most people of the area are very leery of the gods. Civilized humans especially

Tarmak (Brutes)

Little is known about the religious beliefs of the Tarmak. They are said to pay homage to unfamiliar gods, although some theologians believe that they are merely unfamiliar aspects of the gods of Krynn. Amarrel, a demigod of some importance, features prominently in their beliefs.

Rumor has it that in their homeland of Ithin'carthia, the Tarmak have an order of clergy called the Keena, priests of the White Flame. The Keena maintain the histories, legends, and prophecies of their people and promote religious beliefs. They are led by an Imshallik (the name in their tongue for "high priest").

The Keena wear the typical blue war paint of the Tarmak, but with one noticeable differentiation. They accent the blue paint with a red paint, which they use to create various markings on their forehead (for strength of mind), their arms (for strength of body), and their torso (for strength of soul). Scholars have yet to determine the true nature of these markings, although legend has it that this red paint has mystical qualities.

Takhisis, through her Tarmak name of Kadulawa'ah, was long highly revered and draconic imagery plays an important part in Imperial Tarmak religion. After the death of the Dark Queen, Sargonnas has each taken an interest in the Tarmak, and schemes to use them in his plans of conquest. However, the Tarmak have yet to be receptive to the god of vengeance, or indeed any of Ansalon's deities.

have little to do with the gods, although the desert nomads still hold on to some ancient beliefs.

Chief among the deities revered by civilized humans of the region is Hu-del (Hiddukel). His followers, the Duskmen, live amongst the peoples of Port Balifor and Flotsam, seeking to promote bad business deals, and generally spread discontent and lies.

The Blue Lady (Mishakal) knows the suffering the peoples of Balifor have gone through, and seeks to establish a presence in the region. She wishes to help them heal their wounds, both physical and emotional, though this has proven difficult. The "twice-wronged" peoples of the region have a hard time allowing themselves to confide in any god. Her few clerics in the region keep a watchful eye on the Duskmen of Hu-del, exposing their lies and treachery when possible.

The desert nomads of the region base their religious beliefs on the heavens above. Chief among their deities is the Skylord (Habbakuk), who is seen as a physical and spiritual manifestation of the sky.

The nighttime sky also figures into the religious views of the nomads. White Eye (Solinari), Red Eye (Lunitari), and Black Hand (Nuitari) are bringers of omens. While there are no clerics of these gods, their followers are said to possess strange, magical powers. Those who follow the Black Hand are rare, and are considered to be somewhat insane for believing in a third, black moon that no one else can see. Typically, the desert nomads who follow these gods are hedge wizards, although a few do leave the region to take the Test of High Sorcery.

Blood Sea Isles

The human mariners of the Blood Sea Isles, primarily those in Saifhum, pay homage to Zeboim above all gods. As the goddess of storms, tempests, and the sea, Zeboim can bring good fortune to those sailors who pay tribute to her, and bring ruin to those who do not pay their proper respects.

The human populace in Kothas pays homage to Zeboim as well, although they know it is wise to pay tribute to her father, Sargas (Sargonnas). To not honor Sargas may even risk bringing the wrath of a minotaur cleric on your head.

Occasionally, minor cults will pop up in more remote regions, though few have any staying power. One cult, devoted to the false god Bazul, has recently risen in a remote location of Saifhum. Bazulites believe that Bazul came from the Maelstrom, which closed behind him on his birth, and that one day, he will make a new Maelstrom, one that will not only destroy him, but all of the Blood Sea Isles. Bazulites practice piracy, confiscating treasure as "tribute", and making sacrifices of the crews they capture. The late Emperor Hotak of the minotaur empire recently assigned the ship *Indomitable* to find these cultists and destroy them.

Estwilde

The people of Estwilde have no true religion, revering regional gods, ancestors, and fetishes. The gods who are worshipped vary from region to region, and hold few followers. Oftentimes, these gods reflect local beliefs or customs, or are remembrances from ages past when people of the area worshipped the true gods.

Beginning in the early Age of Mortals, some mystics in Estwilde began to use fetishes, called *Ahlashiwe*, as a focus from which they would draw their mystical power. These fetishes represent the spirits of animals or the forces of nature. Fetish mystics tend to pick a fetish that matches their inner spirit. For example, those who possess great strength may choose a bear fetish.

Estwilde was once a stronghold of Gilean's worship. After the Cataclysm, the religion lapsed and only a smattering of followers remain. These priests use dice, called *Calantina*, that, so the priests say, allow them to predict the future by interpreting signs of different animals with prophetic verse.

It is said that Mishakal cried during the Cataclysm, and that her tears formed the area known as the Loam. With the return of the gods, a few individuals have felt a calling to the Loam. Those who return are said to possess the talent for healing.

Goodlund

The area of Goodlund, which has become the Desolation, has very few humans remaining. Most are plainsmen who have adapted to the harsh climate.

The plainsmen of Goodlund are ancestor worshippers, who believe their ancestors ascended to godhood when the ancient gods abandoned the world during the Cataclysm. This belief has remained with the plainsmen since that time. Even the return of the gods after the War of the Lance did little to detract from this practice.

With the War of Souls, the spirits of those plainsmen who died in the Age of Mortals refused to leave the world. The conclusion of the war saw some move on, but others have remained behind. A new group of spirit shamans now commune with those spirits, and believe that their shamanic mystical power comes from these dead souls.

Icereach

The barbarians of Icereach tend to view the gods in terms of the harsh environment around them. The gods are seen in the glaciers, in the winter storms, and in nature around them. Many tribes take on a single deity as their patron.

Meshal (Mishakal) is goddess of the hearth, where one can come to warm their bones. Meshal knows the harsh climate that the barbarians live in, and seeks to make life a bit more bearable. Meshal is also the goddess of love and fertility. Barbarian clerics often oversee marriage rituals, blessing the woman so that she may have many children.

Many tribes, such as the Arktos tribe, revere Kradok, also known as Chislev Wilder. She is seen as half-bird, half-fish, and is goddess of the hunt. Kradok provides food for those willing to hunt for it. Her clerics are known for teaching their peoples techniques of the hunt.

Zivilyn Greentree, sometimes known as the Greenstar, is represented by a green, sparkling star in the sky that is never seen in the same place twice. It is no wonder that Zivilyn's avatar in this region often appears as the kender Coraltop Netfisher. Zivilyn teaches people to discover wisdom within themselves.

Nilat the Corrupter (Takhisis) is the mother of all white dragons, herself appearing as a five-headed white dragon. Worship of Nilat increased during the War of the Lance, when clerics who served the Dragon Highlord Feal-Thas convinced some of the people of Icereach of the righteousness of Nilat's cause. When the truth emerged, however, Nilat gained a secondary name as "the Corrupter." The truth of Nilat is that she is a powerful goddess, and a speaker of lies. As mother to the white dragons, the people of Icereach know that to cross Nilat is to bring down the wrath of her children.

Gonnas the Strong (Sargonnas) appears as a massive ogre. While the Willful One is patron to ogres, some barbarians also follow his path. Gonnas wears the hide of a polar bear that he killed with his bare hands. Gonnas is said to have once walked straight through a glacier, never once faltering, just because it was in his way.

Zebyr Jotun (Zeboim) is goddess of the winter storm, and daughter to Nilat the Corrupter. Zebyr Jotun's changing moods can bring on snowstorms, blizzards, and the occasional bout of hail. She also controls the sea, and is not above sinking ships with icebergs if the crew displeases her.

Chemos Joton (Chemosh) is the god of frozen death. It is said that no place in the world is as cold as his black heart. The barbarians see Chemos Joton as a cold, emotionless being, with blank uncaring eyes. His icy breath is said to be able to freeze a person instantly, killing them on the spot.

Morgi the Wasting God (Morgion) is the god of weathered souls. Through plague and the wasting effects of the arctic wind, he seeks to slowly destroy all that is alive and good.

Istar (Age of Might)

The theocracy of Istar was a nation that stood for a thousand years, and was largely responsible for shaping the Age of Might. Istar was devoted solely to the worship of the gods of Good, dedicated to the extermination of all evil. Even those who walked the line of neutrality were considered evil.

In 280 PC, Istar installed a Kingpriest, and claimed to be the moral center of the world. This move was applauded by Solamnia for championing the cause of righteousness. Soon after, from 260 – 212 PC, the Temple of the Kingpriest was built as a testimony to the glory of Istar.

In 118 PC, the Kingpriest declared Evil as an affront to both gods and mortals. Those guilty of offenses on the Proclamation of Manifest Virtue faced execution or the gladiatorial arena. Many priests at this time began losing clerical magic, no longer able to perform miracles. The clergy became the Kingpriest's enforcers and exterminators. The Proclamation was amended in 94 PC to state that certain races are inherently evil, and must be "brought into the Light" (sold into slavery) or exterminated. So it was that the minotaurs were conquered, becoming a slave-race as they had once been to the ogres nearly three millennia before.

Within the last century of the Age of Might, Istar's clergy became the dominant power on Ansalon. Wizards were hunted as ungodly, resulting in the destruction of the Towers of Losarcum and Daltigoth, and the capture of the Tower of Istar. The Tower of Palanthas was cursed by the Black Robe wizard Rannoch, even as the remaining Wizards of High Sorcery were exiled to Wayreth.

The Kingpriest soon plotted his own passage to godhood. In 6 PC, the Edict of Thought Control was issued, asserting that evil thoughts equate to evil deeds.

The Kingpriest sought to elevate himself to godhood, even above the other gods. Angered, the gods sent thirteen signs to warn the people of Istar – signs that were unheeded. On the thirteenth day of Yule, the third day of

the new year, a fiery mountain falls upon Istar, dragging it to the bottom of the newly formed Blood Sea, and beginning the Age of Despair.

During the prime of Istar, its people followed the ways of the gods of light. This is a view that changed over time. At the dawn of Istar, this belief was more along the lines of the traditional beliefs of the gods found throughout Ansalon in its many forms.

As time progressed and the Kingpriest took power, the people of Istar increasingly believe that they are the moral center of the world. As such, the gods of Istar were the very epitome of perfection, the most perfect of which being Paladine.

The Istarians knew Paladine as Bah'Mut, depicted as a long-bearded man in dragonscale armor. Bah'Mut is the Valiant Warrior, who appears in other forms such as the Platinum Dragon, the Dawn-Father, or an old monk (among others). The Revered Sons and Revered Daughters of Bah'Mut wear white robes and wear the symbol of the Sacred Triangle, and are prohibited to wield edged weapons. Bah'Mut is the epitome of perfection, absolute in his goodness. Bah'mut is also known as Palado Calib, or "Blessed Paladine."

Bah'Mut champions the fight against Tii'Mhut, the Queen of Darkness. As Bah'Mut is absolute perfection, Tii'Mhut is absolute evil and corruption. Tii'Mhut stands as the anithesis of all that Istar stands for, and is the enemy that must be destroyed.

Kiri-Jolith is the Sword of Justice, Bah'Mut's son and champion of Istarian warpriests. The Horned One is seen as a great warrior with horns on his helm. The Jolithian warpriests wore golden vestments, wearing golden armor and carrying gold-trimmed weapons in the field of battle. If Bah'Mut is absolute goodness, the Kiri-Jolith is the sword by which absolute goodness is worked. Kiri-Jolith is also known as Carnid.

The primary enemy of the Sword of Justice is Argon (Sargonnas), god of the heathen minotaurs and god of wrath and rage. With the "purification" of the minotaur race, the people of Istar know that Kiri-Jolith's righteous fury will extinguish Argon's flame.

Habbakuk the Kingfisher is the Istarian god of nature. The people of Istar do not recognize Chislev, and they despise Zeboim. Habbakuk represents all that is good within nature, and is representative of the power and inner goodness of life. The Kingfisher's clerics wore purple vestments, accented in blue and white.

Mishakas the Healing Hand (Mishakal) is the wife of Bah'Mut, and is goddess of healing, artistry, and family. The Lady of Tears is gentle and compassionate, healing the wounds of body and the heart of all the people of Istar. Mishakites wear blue vestments.

Mishakites seek to rid the world of H'rar the Scourge (Morgion), god of decay, pestilence, and rot. H'rar was responsible for releasing the "Longosai" (Slow Creep) that is eventually defeated after Belidinas the Lightbringer

becomes Kingpriest. Mishakites hope that they can eventually rid the world of disease, so that Istarians will no longer have to suffer from plague again.

Branchala is the Song of Life, god of choristers whose spiritual music praises the glory of Bah'Mut and the people of Istar. It is said that all mortal hearts beat in time with the music of Branchala, and that to listen to it is to know absolute truth. Branchala's clerics wear green vestments.

Branchala's foe is M'Fistos, the Prince of Lies (Hiddukel). M'Fistos spreads deceit and corruption throughout Istar with his forked tongue.

Majere is the Master of Mind, god of thought and wisdom. The Rose God is advisor to the great Bah'Mut, and his wisdom guides the Kingpriest and the people of Istar. His clerics wear the symbol of the copper spider.

Neutral deities, as a rule, are not revered by the people of Istar, who equate neutrality to "evil by association." The one exception to this rule is Gilean. The Library of Gilean in Istar is dedicated to the God of the Book, and is the greatest center of knowledge of the known world of the time, with the possible exception of the Library of Palanthas.

Kharolis

The peoples of Kharolis, as a general rule, do not carry a strong faith in the gods. That is not to say that the presence of the gods is non-existent. Typically, the people of Kharolis give thanks to the Gods of Light or Gods of Balance, while keeping a wary eye on the Gods of Darkness.

The small city of Alsip has one of the few temples in the region, dedicated to Kiri-Jolith, the Holy Avenger. Kiri-Jolith is the protector of the region, standing against all those who would seek to do the people of Alsip harm.

Shinare, goddess of industry, is also revered in the area. Many people in Kharolis believe in the ways of commerce, and so silent prayers are muttered to the goddess to ensure and give thanks for successful transactions.

Within the Firecrab Hills lies a dark druidic cult dedicated to the worship of Morgion. The Cult of the Black Blight is said to abduct local townsfolk for bizarre sacrifices, conducted over several weeks, where the hostages waste away until they die.

During the Age of Mortals, the Knights of Neraka took over much of Kharolis. The Order of the Skull forced the ways of dark mysticism, all in the name of Takhisis, upon the people. This practice was only paid lip service by most. With the end of the War of Souls, a resistance movement seeks to expel the "outsider dogma" of the Dark Knights.

Khur

The people of Khur are a deeply spiritual people, having never lost faith in the gods, even during their absence. The gods, as most people of Ansalon know them, are foreign to the people of Khur, who see them as "lesser gods for lesser people." Until the War of the Lance, the people of Khur believed that these lesser gods disappeared after the Cataclysm.

Chief among the Khurish deities is Eldin the Judge. He is also known as Skyfather, or the Great God. He is considered to be father of all the gods, and patron of the great sky and the heavens above. The identity of the Skyfather has caused much debate amongst theologians, some of whom believed Eldin to be the High God. Some theologians have interpeted this great deity differently, and support the perspective that Eldin is Paladine.

Ayyan the Deceiver, sometimes called Darkmother or Queen of Night, is the mother of all dark things within the bower of the earth. She is believed to be the Khurish incarnation of Takhisis.

Kargath the Warrior is the god of warfare and horses. He is a brave and noble fighter who gathers to him brave souls who have fallen in battle and organizes them into an army to fight against those who threaten the safety of the world. Kargath the Warrior is associated with Kiri-Jolith. The Khurs embrace his courage and bravery, although they do not view him with the same sort sense of lawfulness that the people of Solamnia do. Warriors of extreme athletic ability are said to bear the blood of Kargath.

Rakaris the Hunter is worshipped by those who hunt for necessity, rather than for sport. Priests of Rakaris wear blue and green robes, teaching the skills of hunting and the lessons of maintaining the balance of nature. Scholars from the outside believe Rakaris to be an incarnation of Chislev.

Torghan the Avenger is the Khurish god of vengeance, and is considered to be an aspect of Sargonnas. The Avenger is revered by warriors who seek swift and vicious retribution, as well as by those who believe that victory is more important than honor. Torghan carries a large scimitar that thirsts for the blood of his enemies. The smallest temple in Khuri-Khan is dedicated to his worship.

Baizia the Fierce is the goddess of storms, bringer of both the cleansing rains and the floods of destruction. She is most commonly associated with the goddess Zeboim.

Elir-Sana is the goddess of healing, water, and and bringer of plenty. Many of the most powerful seers of Khur recognize her as the goddess of dreams and portents. She is the god thanked when food and water are available. Elir-Sana is associated with Mishakal by outsiders.

Anthor the Hermit is the god of scholars, poets, and dreamers. His heavy association with contemplation and mental discipline cause most to connect him to Majere.

Hab'rar the Messenger is the carrier of the winds, an important figure to a desert people, and is often associated with Habbakuk.

The Khurish people are known for their seers, but none are as renowned as the Seers of Delphon. The Seers revere Ziris the Sage (Zivilyn), and are said to be the wisest of all the peoples of Khur. Occasionally, the Seers of Delphon receive omens of things to come—warnings and portents that the people of Khur have come to trust.

Kensin the Sly is a mischievous trickster, considered the patron of music, laughter, dancing, and wine. His pranks can be more malicious if he feels that someone should be taught a lesson. He is most commonly associated with Branchala.

Soro the Firemaker is another important Khurish deity, a god representing hearth and home. The image of the homefire cause many to associate him with Sirrion.

The Three Sisters are Solara, Lura, and Nuira, goddesses of the three moons, patronesses of magic, illusion, and the watchers of the dead. The three are always seen together, each a mirror of the others, save for the color of their eyes, which matches the colors of their robes (white, red, and black respectfully).

During the War of the Lance, some Khurs converted to the worship of Chemosh, who became known as Kherish the Sand Devil. Chemosh had sent agents to the lands of Khur to seek recruits for the Soul Traders, a sect who believed that serving Chemosh would grant them immortality. The cult died off shortly after the War of the Lance, and has not been heard from since.

The goddess Chislev also has a presence within Khur, although the Khurish people do not see her as a god, but more so as the living world around them, created by the Skyfather and cared for by Rakaris. As such, the Khur have no name for her, and she is not worshipped directly.

Some within the Mayakhur tribe pay secret homage to Hidek the False (Hiddukel), a hidden god who plots and schemes from the realm of shadow, born out of the darkness of the Darkmother. Hiddukel is seeking to reestablish ties with the Mayakhur after the War of Souls, seeking payment for ancient debts owed by the tribe.

Neraka

Scholars often say that one cannot study the history of Neraka without also studying its faith. Indeed, the two seem interwoven.

The earliest of faiths in the area is that of Takhisis. It was in the Valley of Neraka at the Temple of Darkness where Takhisis gathered her forces. Her Dark Pilgrims served their Queen in many ways. They gathered recruits for her growing armies, and went out into the world to sow the seeds of corruption, in order to pave the way for the Dragonarmies.

The War of the Lance greatly diminished the number of Dark Pilgrims. Some worked with the dragon highlord Kitiara during the Blue Lady's War, but then went into seclusion in the years remaining.

The Dark Pilgrims had mostly died out by the time of the Summer of Chaos. Some were recruited into the ranks of the Knights of the Skull, the spiritual branch of the Knights of Takhisis. During Ariakan's invasion of Ansalon, the Knights of Takhisis retook the lands surrounding the haunted Valley of Neraka. The Skull Knights re-established the worship in Takhisis as the dominant faith in the region, securing a presence that lasts even to the present day.

Nordmaar

The people of Nordmaar have close ties with nature, so it comes as no surprise that they hold Earth Mother (Chislev) as the highest of their deities. The Children of the Earth Mother are Chislev's clerics and druids, who work together to promote living in harmony with nature.

The Nordmaar tribes believe that Chislev gave birth to the new lands that came about from the "Rising" (Cataclysm), and that she fell into a great slumber in the years following, waking once again during the War of the Lance.

It was at this time that some of the peoples of Nordmaar began the worship of the Horse Lord (Habbakuk). With their ties to Solamnia, they were exposed to the Solamnic gods. Habbakuk was the most appealing of those gods, and with his ties to nature, he was readily accepted.

Habbakuk's followers are a group of nomadic horsemen known as the Empyrean Riders, rangers who seek to protect the people of Nordmaar and its environs. Once a year, they travel to the Horseman Monument, which they have adopted as a physical representation of Habbakuk. The Riders are led by a woman named Catharan, a matronly figure who has a natural affinity towards horses. Catharan is said to be the daughter of the Horseman himself.

Morgion the Defiler, known sometimes as the Black Blight, is the anithesis of all the people of Nordmaar hold dear. He is disease, plague, and waste, seeking to destroy the life found throughout nature, or corrupting it to his own ends. Morgion's followers are a secretive cult of dark druids known as the Soilbrood. The Soilbrood reside in a secret lair within the Great Moors, formed unnaturally through dark nature magic. The Soilbrood have recently made contact with a black dragon named Acerbius, and hope to make him an ally.

Northern Ergoth

The religion of Northern Ergothians dates back to the Age of Might, a time when, according to Ergothians, they were the cultural center of the world. The Ergothians are traditionalists, and as such they quickly welcomed back the gods. Yet there is also a strong following for the ways of mysticism as well. The two paths of spirituality vie now for prominence and followers in Northern Ergoth.

The Shrine of the Heart in Gwynned is the center for mystical learning in Northern Ergoth. Princess Mercideth "Mercy" Redic commissioned the shrine to be built, and is head of the Silver Hearts, those who follow the ways of mysticism at the Shrine. Princess Mercideth learned the ways of mysticism at the Citadel of Light, and so the teachings she learned there heavily affect the Silver Hearts. There was some concern over Princess Mercideth, who claimed to have seen the souls of the dead during the War of Souls. Since that time, she has returned to normal, save that she is occasionally seen talking to invisible spirits. There are those who are concerned that she may not be mentally well enough to eventually assume the Ergothian throne.

Draco Paladin (Paladine) and Draco Cerebus (Takhisis) are the twin gods of dragons. They are the respective parents of the Gods of Light and Gods of Darkness. It is their struggle that shapes the world, as it has for generations. The Dragon Queen is held in high contempt for disobeying the wishes of her brother, and for

not staying in her place supporting Draco Paladin. The fall of the Lord of Light and the death of the Dragon Queen left many Ergothians uncertain in the modern time, as they see potential strife between the remaining gods, as well as between clerics and mystics.

The cavaliers of Ergoth revere Corij (Kiri-Jolith), as the god of warfare, courage, and glory. Corij is an Ergothian warrior who wears ancient Ergothian armor, which reflects on the glory days of the Empire. Clerics of Corij despise cowardice in their search to weed out evil.

Corij's brother is the Blue Phoenix (Habbakuk), who some call the Fisher King. The Blue Phoenix is revered by mariners for protection against Rann, and by Ergothian hunters and falconers.

Those who study at the Ergothian Bard College in Lancton revere the god Bran (Branchala). There are many courses of study at the College, from the mundane to advanced study; of course, most important to Bran's devotees are those courses on spiritual music. Indeed, many choristers come from the College. In the Age of Mortals, bards emerged who used the creative energies of wild sorcery to produce magical effects through their music. New courses opened up at the college to teach this practice. No matter which path one takes to learning the ways of the bard, magical or mundane, each student is expected to pay homage to Bran.

Manthus (Majere) is god to the theologians and scholars of Ergoth, held in highest regard by those who attend the Imperial University in Gwynned. Some of the instructors at the Imperial University are clerics of Manthus. A copper rose sits in the headmaster's office, said to be a holy relic of Manthus. Manthus also has monasteries throughout Ergoth, where his clerics study and train in a setting of greater solitude.

Mishas (Mishakal) holds a smaller following in Ergothian society, a reflection of her lesser status among other deities there. Mishas knows her place in the pantheon, as the subservient wife of Draco Paladin, and mother to Corij and the Blue Phoenix. Mishas is a nursemaid who heals those who come into her care. Ergothian society still teaches women that they have their place and should not strive to overcome it, so the involvment of Mishas' followers is limited to their healing service of others.

Northern Ergoth has produced several wizards in its time. As such, those who follow the ways of magic pay homage to Solin (Solinari), Luin (Lunitari), and Nuin (Nuitari).

Walking Liberty (Shinare) is the goddess of trade, merchants, and barter. Shinare is not seen as an individual so much as a concept, although clerics of Walking Liberty come to realize the truth of the matter. Clerics promote trade and business, often serving on business councils.

Argon (Sargonnas) is god of vengeance and bloody warfare. He is most revered by warriors who fight in the bloodsports of the Ergothian arena games. Warriors in the bloodsports call upon his fighting spirit. Those most devout smear blood on their foreheads prior to arena battles.

Aeleth (Chemosh) holds power within Northern Ergoth as well. Aeleth holds the souls of the town Even, now in ruins, captive to do his bidding. Aeleth is seen as a dark warrior whose sword is said to steal souls.

Rann (Zeboim) holds sway over Ergothian sailors, who brave the seas that are her domain. Most Ergothian sailors, like most sailors on Ansalon, pay tribute to Rann, and some worship her outright. Rann's clerics often captain ships, giving sacrifices to the sea. These clerics are known as the Stormdancers. They are called this as they are often seen outside dancing in the most horrible of storms.

H'rar (Morgion) is the god of fear, pain, suffering, and plague. He is said to give scurvy to mariners, and to make wounds fester. His clerics are said to spread wood rot to ships, sinking them. The touch of his clerics brings about pain; to look into their eyes is to know your worst nightmares.

Plains of Dust

The people of the Plains of Dust are not too keen on the gods. In fact, many clerics who venture through the Plains are met with hostility. It was the Cataclysm that caused drastic changes to the land, especially to the former port city of Tarsis, now landlocked. The Second Cataclysm also altered the environment greatly. The Plains of Dust, formerly a tundra landscape, became a desert, where the tundra conditions only return during the winter. These changes instilled a fundamental mistrust in the gods, who could wreak such disasters on the mortal plane.

While worship of the gods is rare, it is not unheard of. Sargonnas is known to some nomad tribes as Misal-Lasim, the "Desert Wind." The harsh desert falls within the domain of Sargonnas, who has taken to a liking of the changed environment in this region following the Summer of Chaos.

The worship of Mai-tat (Takhisis) grew during the years of the War of the Lance. Mai-tat could be found wherever there was corruption, whether in taverns in Tarsis or in the hearts of corrupted nomads.

In the lands around the ruins of Wallach, the god Zivilyn is worshipped. Here stands the Grandfather Tree, one of the few vallenwoods to grow outside the town of Solace. This is considered a holy place for clerics of Zivilyn, who often travel there to seek visions or portents that their god may bless them with, as well as the plains people of Duntollik.

Sancrist

The humans of the isle of Sancrist are Solamnics, believing in the Solamnic Triumvirate, as do their cousins in the lands of Solamnia (see *Solamnia*, below).

Perhaps the most holy of sites on Sancrist, if not on all of Ansalon, is the Whitestone Glade. It is in this glade that the Solamnic Triumvirate (Paladine, Kiri-Jolith, and Habbakuk) appeared to Vinas Solamnus, sparking the creation of the Knights of Solamnia.

The Whitestone was blessed by the Kingpriest himself, who forbade anyone from touching it. This command was followed until the War of the Lance, when, during a

Reconstruction of the Citadel of Light

The War of Souls brought much damage to the Citadel of Light with the attack of Beryl. The death of Goldmoon and the traitorous acts of Mina, who once lived as an orphan at the Citadel, brought low the spirit of the mystics. It was the words of the kender mystic, Blister Nimblefingers, that brought the mystics to begin reconstruction of the Citadel.

She said, "Goldmoon cured me of the pain in my scarred hands by showing me that it was all in my head. She took away all our pains, and healed all our scars. She would want us to do no less for the peoples of Ansalon."

When Blister took off her gloves and began clearing out the rubble of the Citadel, the other mystics joined her, finding a new sense of hope and purpose.

The first of the Citadel mystics to become a cleric was Jemtal Oermann (male human cleric 10), a former Knight of the Skull who served as a sleeper agent at the Citadel of Light. Jemtal was given false memories and a false identity by the Skull Knights in order to deceive any who might try to discover his true identity. These false memories led to nightmares of his former life, which haunted him every night. As the War of Souls ended, he began to go mad.

One night, when Mishakal's constellation was high in the sky, he was drawn to the Silver Stair. Jemtal disappeared and wasn't seen for two nights. At dawn of the third day, he came down the stairs, wearing a *medallion of faith* of Mishakal. He was a healed man who accepted what he was in the past, but knew that he had a new life with a new purpose as a cleric of Mishakal.

It wasn't long before other mystics at the Citadel became clerics of Mishakal. Despite this conversion by some, other mystics felt that they should continue on the path of mysticism. Squabbling among clerics and mystics ensued, and reconstruction ground to a halt.

A new voice of leadership emerged at this time in the form of the strong-willed Citadel mystic, Cassandra Renay. She knew that if the rebuilding of the Citadel were to move forward, both clerics and mystics would have to find a way to work together.

Cassandra and Jemtal began working together very closely in order to reorganize the Citadel faithful in a way that would meet the needs of both clerics and mystics, as well as others who sought spiritual enlightenment. The two soon fell in love, and were recently wed at the base of the Silver Stair.

Cassandra and Jemtal see the Citadel of Light as a center for spiritualism and a beacon of hope. Those mystics and clerics trained at the Citadel are taught to respect each other's points of view, and to learn from one another. Cassandra works more on the administrative end of things and functions as leader, while Jemtal functions more as caretaker. Together, the two make a perfect team.

Reconstruction has progressed smoothly since Cassandra and Jemtal took over. For the most part, the Lyceums function as they did before, with some minor changes. The Hedge Maze has even been restored to its former splendor, occasionally blossoming with blue flowers.

A memorial to Goldmoon has been built close to the base of the Silver Stair. The memorial has a statue of Goldmoon crafted by dwarves, showing Goldmoon in her prime, her left hand over her heart, and her right hand reaching towards the heavens. A plaque reads: "Goldmoon, who gave us faith in the gods and in ourselves."

The Grand Lyceum is nearly finished. As before, the Dragon Mirror has quarters here, adjoining those set aside for Odila, for when the pair visit. The orphanage has been rebuilt with Allika Oliveblossom tending to the care of the orphans. The Citadel Guardians also have quarters here, and are under the leadership of Mac Wellfinder.

Cassandra and Jemtal have decided to convert the Animism Lyceum into a center of learning for druids and rangers, and all those who have the talent for the magic of nature. The new Herbarium is flourishing under the care of Scanion Ribtickler (male afflicted kender druid 4). Scanion is mostly a quiet recluse, although he's opened up to his new friend, Blister.

The Healing Lyceum is a center of study where both clerics and mystics can come together to learn of the importance of healing and spiritualism upon the lives of the people of Ansalon.

The Meditation Lyceum is under the care of Brother Conor, a kind and wise monk of Majere. Brother Conor has been shaping the Meditation Lyceum to be a place where one can seek solitude to help find greater spiritual understanding. He sees the Meditation Lyceum as a place where clerics can pray in private, where mystics can find their inner power in solitude, and where monks can meditate. Brother Conor knows that there are many paths to spirituality, and works to help others find their path.

The Mentalism Lyceum has become a center of knowledge, functioning as a place of learning not only of spiritual matters, but also of the rest of the world. This Lyceum holds a library, under the care of Willard Bayard, an aesthetic from the Library of Palanthas. The portly aesthetic has been successful in increasing the number of books in the library, and knows where every book is by memory. The Mentalism Lyceum also functions as a school, both for the orphans and for those who seek advanced education.

The Sensitivity Lyceum now serves as the primary learning center for the mystics. Mystics are discovering new paths of mysticism, some of which were formerly thought impossible. The Hall of Audience has been rebuilt, and is now welcoming in pilgrims and refugees.

The Spiritualism Lyceum has been converted into the center of learning for the clerics, and houses the Shrines of the True Gods, honoring the Gods of Light and the Gods of Balance. The Disks of Mishakal are kept in the Spiritualism Lyceum, where they are used as a teaching tool for the clerics.

Cassandra and Jemtal want to send a message to all of Ansalon: those with differing points of view can work together, for peace and the benefit of mortals everywhere. In honor of this commitment, the Citadel has adopted a new symbol of harmony – an infinity sign with a heart in the middle. Citadel clerics and mystics work together for the betterment of Ansalon, and towards a brighter future.

meeting of the Whitestone Council, Theros Ironfeld split the Whitestone with the fabled *dragonlance*.

Schallsea

When one thinks of Schallsea, one cannot help but think of the Citadel of Light. The Citadel stands as a beacon of hope in a time of darkness, where the lost and downtrodden can find the strength within their hearts.

The Citadel is considered the birthplace of modern mystic traditions. Founded by Goldmoon, the Citadel based its teachings on the beliefs of Mishakal, although the mystics were taught about the Gods of Light and the Gods of Balance. With the death of Goldmoon and the end of the War of Souls, the Citadel has become a place where both mystics and clerics can come to work together for the betterment of mortals.

The original settlers of the isle of Schallsea are the Wemitowuk, a simple and peaceful people who spend their lives farming the lands along the northern coasts of the island. The Wemitowuk see the gods as nature spirits who inhabit the world around them.

The Wemitowuk revere Chislev above all. It is said that Chislev appears as the dryad Nalkne, who resides in a glade in the Northern Forests of the island. The Wemitowuk know that life is a cycle, one that ends in death. So it is also true that they have a healthy respect for Chemosh.

The Que-Nal are a tribe originally hailing from Abanasinia, but who were driven from their lands by the Que-Shu and Que-Teh tribes. In ancient times, they worshipped the dark goddess Zebyr Jotun (Zeboim). The Que-Nal shifted from the direct worship of Zebyr Jotun after the Cataclysm and adopted the traditions of ancestor worship, much like the Que-Shu. However, they kept many traditions from the time of Zebyr Jotun's worship within their faith, which was part of what led other tribes to believe that they still worshipped the dark goddess. Zebyr Jotun currently seeks new followers from the tribe.

The Que-Nal are a divided people where the neighboring Citadel of Light is concerned. Some wish to support the Citadel, while Que-Nal shamans see the Citadel as representing the very ideals of those who drove their tribe away from their homeland years ago.

Solamnia

The faith of the people of Solamnia is strongly influenced by the very foundations of the Knights of Solamnia. Paladine, Kiri-Jolith, and Habbakuk leant their patronage to the Solamnic Knighthood and their worship is prevalent throughout the Solamnic cities and towns.

Paladine is seen in two forms, both as an elderly Knight of the Rose, with his white Solamnic mustache, wearing a dragon on his crest, and as the Platinum Dragon. Paladine leads the gods of good against the forces of evil, primarily Takhisis, the Dragonqueen. Paladine is the primary deity worshipped by the Solamnics until after the War of Souls.

Kiri-Jolith appears as a Knight of the Sword in resplendent plate armor, wearing a helm with two horns protruding from it and carrying a *dragonlance*. Kiri-Jolith bears the mantle of the primary deity of Solamnia since the sacrifice of Paladine in the War of Souls.

Habbakuk, typically seen by other races as a nature deity, is venerated as the loyal son of Paladine and brother to Kiri-Jolith. He appears as a Knight of the Crown who prominently displays the symbol of the kingfisher on his armor.

Each of the gods of Krynn has a place in the lives of the Solamnics, for the good or the ill of the Knights who watch over the people of the North. While the triad of Paladine, Kiri-Jolith, and Habbakuk is the most popular, they are not the only gods worshiped in Solamnia. Mishakal the Light Bringer, known also as the Bearer of Light, holds a prominent place in the Solamnic mythos, both as wife and advisor to Paladine and mother to his twin sons. Shinare, the Silver Mistress, has grown in popularity since the War of Souls, even acting as a patron to many knights. Hidden cults of Hiddukel, Chemosh and Morgion have caused no end of strife throughout the region's history.

Southern Ergoth

The civilized peoples of Southern Ergoth are descended from the ancient Ergothian Empire, and so hold true to many of the ancient religious beliefs (see *Northern Ergoth*, above).

Very few humans still live on the island since its transformation by Gellidus. Beyond the few civilized humans, some nomadic tribes still call the island home. These tribes place their faith in objects of power, such as trees said to date back to the time of the Cataclysm, or odd-shaped rock formations. In the Age of Mortals, this belief was made manifest through mysticism.

Southern Ergoth is home to a holy site of Paladine, Foghaven Vale. It is in this vale that the Silver Dragon Monument lies, as well as the Tomb of Huma. Foghaven Vale is said to be blessed by Paladine. It is also reportedly a place of great arcane power for the Order of the White Robes, who say that only the light of Solinari can part the dense fog of the region.

Elves

Elves are the beloved of the gods of good. When the first races were created, each of the three great deities created a race. The elves were the creation of the god E'li (Paladine).

Elves typically follow one of the gods of good, although is not unheard of for an elf to follow one of the gods of neutrality. Worship of evil deities, especially the Dragon Queen (Takhisis), is considered to be heresy. Those who follow this dark path are branded dark elves, and cast out of elven society.

The sacrifice of E'li has been particularly hard for most elves. Many feel as if they are missing something inside. Some elves have turned to the worship of other gods in E'li's absence, while others have turned towards mysticism, following the tenets of E'li in their own works.

Silvanesti

The Silvanesti elves have a strong, traditional belief system dating back to the time of Silvanos. They believe that they

are the chosen children of E'li, and the favored race of the gods of good.

Silvanesti clerics are a part of House Cleric. Once only second to House Royal, House Cleric's influence in the Age of Mortals has diminished to beneath that of House Protector. They function not only as clerics, but also as lorekeepers. Lower-ranked Silvanesti within House Cleric are sometimes employed as scribes.

House Cleric has stood for many centuries and has continued its traditions of worship, even in the absence of the gods. Even when using the power of mysticism, the original tenets of the faiths of the gods were followed.

The current head of House Cleric is Lady Telisina (female Silvanesti elf cleric 9), the former High Priestess of Quenesti Pah (Mishakal). She aided House Cleric and her people through the wasting sickness of the magical shield "protecting" Silvanesti as best as she could, although there were many losses. Now, with her people in exile, she works to rebuild House Cleric, as the spiritual backbone they need in order to survive.

Temples to all the gods of good and some of the gods of neutrality can be found in Silvanost, each serving a different function in Silvanesti society. The Temple of E'li (Paladine), for example, provides guidance on matters of judgment and leadership. The temple of Quenesti Pah (Mishakal) is a house of healing, solace, and recovery for those in need. There are also temples for Matheri (Majere), Kiri-Jolith, the Blue Phoenix (Habbakuk), and Astarin (Branchala). There are temples to Solinari, although there are no clerics of Solinari. Lesser temples exist for the Tree of Life (Zivilyn) and the Winged One (Shinare).

With the loss of E'li during the War of Souls, the Silvanesti have turned to Quenesti Pah as their primary goddess. The High Priestess of her faith is Sendelecia (female Silvanesti elf, cleric 9), a gentle healer of quiet faith and strong purpose. Many elves find Sendelecia to be a comfort in their exile.

The Silvanesti still honor the fallen E'li, who they now refer to as Valthonis, meaning "The Exile." A group of mystics called the E'linos, mostly made of former clerics of E'li, still practice his worship. These mystics wear a silver pine tree pin on their clothes in remembrance of E'li.

Some Silvanesti are secretly turning to the worship of Kinthalas (Sargonnas), forming the Cult of the Bloody Condor. These elves are burning with rage over the loss of their ancient homeland, and seek the reestablishment of a strong elven nation, no matter what the cost or who is harmed along the way.

Qualinesti

The Qualinesti, long separated from their Silvanesti cousins, have followed a separate path through time on how they worship the gods, and even what they call the gods. The rigid worship of the Silvanesti House Cleric has been left behind. Qualinesti rituals tend to be more spontaneous and from the heart.

However, but there remain resemblances between the two elven faiths. Like the Silvanesti, the Qualinesti also consider themselves the chosen of the gods of Light. While they are assured in their superiority, they are more tolerant of other peoples and their religious beliefs than are the Silvanesti.

E'li (Paladine) is not worshipped as strongly as by the Qualinesti, although he is honored nonetheless. E'li's clerics still wear *medallions of faith* that bear the symbol of a pine tree on them. The Qualinesti also mourn the fall of E'li, likewise paying homage to him in his mortal form of Valthonis.

After the War of Souls, Quen Illumini (Mishakal) also became the primary goddess of the Qualinesti. The goddess has paid particular attention to the elven people, who seem to need healing, both in body and in the heart. Quen Illumini's clerics call themselves the Light Bearers, and work closely with the clerics of the Mantis of the Rose (Majere) in order to bring hope to the elven people.

Astra (Branchala) has always been an important part of Qualinesti society. Clerics of Astra are full of life, bringing joy to the Qualinesti through tales and ballads. It is said that Astra once appeared as a Wandering Hart, which led Kith Kanan's hunting party to the location of what would become Qualinost.

Clerics of the Mantis of the Rose (Majere) specialize in the healing and well-being of their people's minds. They believe that the very environment affects one's well-being, and so they maintain several beautiful, aromatic gardens throughout Qualinost. After the destruction of Qualinost and with the exile of both the Qualinesti and Silvanesti, Mantis clerics have been working to keep the spirits of the elves as positive as possible.

The Blue Phoenix (Habbakuk) is revered by the Qualinesti as a champion of nature. His followers are primarily rangers and druids. Clerics of the Blue Phoenix believe in rebirth, both in nature and within the soul. It is this message of rebirth for the elven people that they convey to the Qualinesti people in their time of exile.

Solinari is revered as the god of good magic. The Qualinesti do not share the same connection to magic as do their Silvanesti cousins, although a number of Qualinesti wizards have been known to exist.

Worship of the neutral gods is not common, but exists nonetheless. Chislev is respected as the goddess of nature, with which all Qualinesti share a bond. Qualinesti elves do a fair amount of trading with other races, revering the Winged One (Shinare) for her blessings upon their trade agreements. Zivilyn, the Tree of Life, is revered to a lesser extent as a god of wisdom. Qualinesti clerics believe that wisdom comes with age, and as one of the longest living races on Krynn, they feel that they are closer to Zivilyn than other races.

Some Qualinesti have joined their Silvanesti cousins in the Cult of the Bloody Condor, the cult of Kinis (Sargonnas).

Qualinesti elves have been more open to the practice of mysticism than their Silvanesti cousins, although they still approach it with caution. After the fall of Qualinost, some Qualinesti elves have made pilgrimages to the Citadel of Light, seeking a new place to call home.

The Phaethon

The reclusive phaethon are creatures of fire, and as such, revere gods associated with the element of fire.

The Phaenar are the clerics of Phaeron the Firebird (Habbakuk). Upon completion of the rite of ascension, called the Phaera, the wings of phaethon clerics of appear as a blue flame. Phaethon druids also revere Phaeron, and go through their own rites of passage, which also result in fiery blue wings.

While Sirithos the Flame (Sirrion) has some phaethon clerics as followers, many of his followers are, in fact, monks. The Order of Sirithos is a group of phaethon monks who follow the Path of the Perfect Flame, their version of a road to enlightenment. One looks inside to one's inner fire, they say, and expresses that in life through artistic and creative means. Phaethon monks can often be found involved in some sort of creative endeavor at their mountaintop monasteries, which tend to be among the most beautiful of Phaethon architecture.

The Kinthalos are evil phaethon clerics who revere Kinthalanas (Sargonnas), god of volcanoes and fiery destruction. Like the clerics of Phaeron, the wings of the Kinthalos also turn color after they undergo a rite of passage known as the Kinisar, in which they must fly into the very heart of a volcano. Those who are found worthy (and survive) emerge transformed with fiery black and red wings.

During the Age of Mortals, some phaethon turned towards mysticism. Many found their own inner flame, and have become fire mystics. With the return of the gods, these fire mystics seek to solidify their position as a rival path of spirituality.

Kagonesti

The Kagonesti revere all the gods of Light and Balance, while respecting the gods of Darkness from a wary distance. It is typical Kagonesti tradition to include a symbol of one's worship as part of their body art. Kagonesti worship rituals consist of meditation in solitude, where one can build a personal relationship with their deity and the world around them.

The works of the gods are seen throughout the world. The beautiful aspects of nature are the results of the gods of good, while the destructive forces of nature are due to the workings of the gods of evil.

Of all the elves, none have a closer tie to nature than the Kagonesti. It comes as no surprise that the gods of nature are chief amongst those worshipped by the Wilder Elves. As such, they have a number of druids and rangers. Both groups follow the path of shamanism, or nature faith (see the Nomad Shaman prestige class from *Age of Mortals*). Rather than following the gods directly, they pay homage to nature itself.

A few Kagonesti become clerics, though they are often those who had been forced into slavery to the Qualinesti and Silvanesti. Kagonesti paladins are extremely rare, champions who ride their "spirit horses" in the fight against evil.

During the Age of Mortals, some Kagonesti took to the practice of mysticism, especially focusing on the spheres of animism and spiritualism. The Kagonesti believe that all life, whether plant or animal, is endowed with a *kith'pah*, or "life-spirit", and therefore is sacred. Harming a tree without cause is as criminal to them as killing a person.

The Kagonesti see items of spiritual power or some creatures as *kith'para*, or "god–tokens". Forestmasters, such as the one of Darken Wood, are considered to be *kith'para*, as well as various totemic symbols and animals.

The Blue Phoenix (Habbakuk) is chief among the few deities directly worshipped by the Kagonesti. The Blue Phoenix represents the circle of life, from its creation to its demise, and then to rebirth. He is the patron of animal life. Those who follow the Blue Phoenix have a strong belief in reincarnation, and live their lives accordingly.

Chislev is the very essence of nature itself. The forests and the beasts are her children, and so too are the Kagonesti who live in harmony with them. Most Kagonesti druids follow the path of the Mother of the Forests, living a life of solitude with nature. Her followers tend to wear greenery in their hair, and decorate themselves with twigs from trees as part of their spiritual expression.

Zeboim the Storm Mother, goddess of tempests, is respected by the Kagonesti, although not revered. She is the destructive side of nature, seen in storms throughout Ansalon.

Astra (Branchala) is revered as the Song of Life. All living hearts beat in time with the music of the Song of Life. It is said that if one listens carefully enough, they can hear the Song of Life in the forests. Those who can hear the song shall find harmony within themselves.

Zivilyn the World Tree is Chislev's companion and deity of insight. Kagonesti shamans who follow Zivilyn believe that they can achieve enlightenment through vision quests. Shamans of Zivilyn smoke rare kandori sticks in order to bring about these visions.

Dargonesti

The Dargonesti faith is similar in some aspects to the Silvanesti, although time and the ocean world of the Dargonesti have changed their views of the gods. They are a deeply religious people who have maintained faith in the gods, even during their absence.

The Dargonesti worship at a large coral citadel known as the Allshrine. The temple is dedicated first and foremost to Abbuku the Fisher, although the other gods revered by the Dargonesti also have sanctums there for worship. A temple to Zura the Maelstrom (Zeboim) exists outside of Watermere, although its location is kept secret to all but her clerics.

Abbuku the Fisher (Habbakuk) is chief among the Dargonesti deities. Abbuku's symbol is the dolphin, the very form that the Dargonesti can shapechange into. As such, they believe themselves to be Abbuku's chosen people. Dolphins are seen as a sign of Abbuku's blessing.

Krijol (Kiri-Jolith) is the twin brother of Abbuku, and god of war. Krijol is revered by the more militant members of Dargonesti society. Krijol's clerics teach that the battle for Krynn is not only waged on the surface, but in the ocean depths as well. Krijol is represented by the narwhal, and his clerics often carry large tridents.

El-ai (Paladine) is the father of Abbuku and Krijol, and is represented by the orca, or "killer whale." El-ai is said to have taught Abbuku and Krijol, and then to have left them to oversee the development and protection of the Dargonesti. The loss of El-ai during the War of Souls has not been felt as much by the Dargonesti as by other elven peoples, although they too are saddened by his passing.

The Dargonesti also pay homage to Kisla, the Mother of Sea Creatures (Chislev). It is Kisla who grows the coral, who gives life to the plants of the ocean depths, and who created the creatures of the oceans. She is represented by the anemone.

The Dargonesti know that, to live in the oceans, one must respect Zura the Maelstrom (Zeboim). The goddess of the tempest is known for her ever-changing moods, and it is best to placate her when living in her domain. The Dargonesti who worship her do so in secret cults, such as the Sisters of the Kraken. Clerics of Zura tend to have an ashen-grey skin tone, rather than the usual blue. Smoke-like octopus tendrils hang over her temple, located apart from the Allshrine. Zura appears as a sea elf made of white onyx with malevolent blue-green jade eyes.

Ke-en (Mishakal) is mother to Abbuku and Krijol. Ke-en is said to take the form of a beautiful mermaid, who will grant healing to all those who seek her. Ke-en is also goddess of love and procreation.

Estarin (Branchala) can be heard in the music of the ocean depths. When one hears the song of a whale, they know that the song has been inspired by Estarin. Estarin is represented by the clownfish.

Matheri (Majere) is represented by the manta ray. Clerics of Matheri seek to find perfection of self through discipline and study, and seek harmony among themselves, the sea world, and Matheri.

The Dargonesti also pay homage to the gods of magic, as the moons hold sway over the tides. They revere Solinari above all the gods of magic, but respect Lunitari and Nuitari as well.

Dimernesti

The Dimernesti faith is not as organized as that of their Dargonesti cousins. However, they are passionate about their beliefs, perhaps more so than other elf races. The Dimernesti find the gods in the underwater world around them, emanating from all forms of underwater life and the bounty of the sea.

Abbuku the Fisher (Habbakuk) is revered as the god of sea life, and is the primary god of the Dimernesti. Abbuku provides the fish that the Dimernesti eat, and is patron to hunters. Dolphins are said to be Abbuku's children, and so it is heresy to ever cause harm to a dolphin. Dolphins are often seen as omens from Habbakuk. It is said that no dolphins were seen anywhere near Dimernost during the Cataclysm.

Some Dimernesti sea druids are able to transform into various marine animals. Many of these druids follow Kisla (Chislev). Kisla's druids often decorate themselves with seaweed as part of their religious practice.

Like the Dargonesti, the Dimernesti have a healthy respect for Zura the Maelstrom (Zeboim), paying tribute to the goddess of the storms in hopes that she will not unleash her fury upon them. Rarely, a Dimernesti will become a follower of Zura, though if discovered, they will soon find themselves branded a dark elf.

The Song of Estarin (Branchala) can be felt throughout the waters. Dimernesti choristers are said to be able to percieve the very rhythm of the waves themselves.

El-ai (Paladine) is revered as the father of Abbuku, although his worship is not as well-known amongst the Dimernesti. He is seen as a distant deity, who provides the light that shines from the sun to the ocean depths. The Dimernesti are mostly unaware of his sacrifice, instead believing that he has merely withdrawn from the world, yet still looks over them from the sun above.

Half-Elves

Half-elf religious beliefs often coincide with those of the people with whom they grew up. Those who were raised by elves tend to have elven beliefs, while those raised by humans share their human parents' beliefs.

Branchala is a favored deity amongst half-elves, who oftentimes become wanderers, traveling from town to town, searching for acceptance even when they know it will not always be forthcoming.

Some half-elves claim that not even the gods want them, and so they turn their backs on religion. The feelings of not belonging in the world extend to the grand cosmic scheme of things, and they feel that they were not even meant to be part of creation.

Some half-elves seek to escape the world which rejects them, and find acceptance in monasteries of Majere. Leading the life of monks, they find peace in herding flocks of sheep, tending gardens, and other solitary tasks.

During the Age of Mortals, many half-elves have found acceptance among mystics, especially those of the Citadel of Light. Some half-elves say that mysticism is the true path to enlightenment. The peace that comes from utilizing the Power of the Heart can sometimes soothe a half-elf's

soul. Some half-elves also choose to follow the path of dark mysticism, focusing their inner anger into destructive energies.

Ogre Races

"*Let the Evil in their hearts be evident in their forms.*"
—The Curse of Paladine

When the gods first created the world, each of the three great deities created a race. The Darklady, Takhisis, created the ogres, a race of powerfully-built, beautiful people possessing great physical strength and great magic. At the same time, they were a race of great greed and cruelty.

The ogres were the pride of the Darklady until the humans came along, who infuriated her by demonstrating free will. The Darklady demanded that the ogres enslave the humans. Some tried to obey, but others saw this as the path of destruction, and struggled against their goddess. Civil war erupted, and the ogre race split into factions, the largest faction led by the high ogre Igrane.

The Ogre Nation began to decline, and so it was that Paladine cursed them. Each generation of ogres continued to degenerate, as ogre children were born without the beauty or power of their ancestors.

Ogres

The "fallen" ogres have served the Darklady, Takhisis, since the very dawn of their creation. They are her favored pawns, and have been the muscle behind her schemes for centuries. The Darklady appears as the most cruelly majestic of ogres, with dark skin and beautiful features.

The ogres cursed the absent Dark Queen after the Cataclysm, believing that she had abandoned them in their hour of need. Their memory of her became a bitter one.

Ogres began worshipping the god Sargas (Sargonnas) during the Third Dragon War. After being master to the minotaurs for so long, the ogres began taking on certain minotaur traits, not the least of which was the adoption of Sargas as a patron deity. Sargas the Devastator is seen as a powerful ogre, who has the blood of elves on his hands. The Ogres of the Icewall region refer to Sargonnas as Gonnas, and view him in similar terms as the local humans.

Some ogres, and offshoot ogre races, worship the other gods of evil also, as evil is in their blood. Ogres despise the gods of good, especially Paladine, who cursed them into their present degenerated forms. The gods of neutrality are seen as weak and indecisive.

Ogres don't have clerics within the Holy Orders of the Stars as other races do, but rather are led spiritually by ogre shamans. Ogre shamans are not only physically powerful, but spiritually as well. Nearly every ogre community has a shaman, who is generally the secular leader as well as the spiritual.

Half-Ogres

Considered weaklings by the ogres, and freakish brutes by humans, half-ogres find themselves caught between worlds. Half-ogres, like other half-breed races, favor the religious views of the race in which they reside.

Yet a half-ogre is more than just part-ogre and part-man. Half-ogres face an inner conflict between the primal urges that come from their ogre blood, and the control that their human instincts try to maintain.

Half-ogres who are raised by ogres tend to follow the gods of darkness, especially Sargas (Sargonnas) or the Darklady, Takhisis. Sargas especially appeals to half-ogres, who pray to him from their own inner wrath and anger, fueled by the primal rage that lies within.

Some half-ogres are ruled by the very passions that led to their creation. As such, some half-ogres find that they relate well to Sirrion, in whom they see a common spirit. Like Sirrion, half-ogres often give into their passions, yet have their fiery rages die after the initial burst. Half-ogre followers of Sirrion also appreciate beauty, as they themselves are so ugly.

Some half-ogres fight to subdue their rage, and to find inner peace. These half-ogres tend to follow the ways of Majere or Zivilyn, seeking to master their primal selves.

Some half-ogres are so angered by the circumstance of their birth that they have rejected the gods entirely. They feel bitter and angry that the gods would curse them with hideous features, to be shunned by both parent races.

Irda

The irda are the descendents of Igrane, who led his people away from both other ogres and the worship of the Darklady. It was only natural that the worship of Paladine would evolve from this choice.

Some irda pursue the worship of other gods of good as well. Mishakal, especially, is revered after Paladine's sacrifice in the War of Souls. As a people who, in the Age of Mortals, possess no home, they seek the Blue Lady for healing, not only for themselves, but for their people as a whole.

Irda are said to have beautiful, melodious voices, so it is only natural that some revere Branchala. The Bard King is the source of the Song of Life, to which all mortal hearts beat. Some irda feel this connection, and even go so far as to become choristers.

Solinari is revered as well, for it is when his moon is in High Sanction that any lost irda can find their way back to their island home. It is rare that irda revere another god of magic. When this happens, the irda are drawn away from their home to a place of neutral or evil magic, depending on alignment.

Minotaurs

Sargas the Destroyer is the primary deity worshipped by the minotaurs of the Blood Sea. The Horned God appears to the minotaurs as a giant minotaur with char-black or blood-red fur, covered in the blood of his enemies.

There are some who will try to tell a minotaur that Sargas and Sargonnas are in fact one and the same. While this may be true, minotaurs believe them to be separate deities. Any who try to "correct" a minotaur will soon find themselves on the receiving end of a minotaur battle axe!

While most races cursed the gods after the Cataclysm, the minotaurs considered it a blessing from Sargas. No longer would they be slaves. With the blessings of Sargas, they planned to eventually become the masters themselves, of Ansalon and all of Krynn.

The minotaurs believe that Sargas sacrificed himself in the Chaos War, standing up to the fiery giant. Only Kiri-Jolith, god of just cause, stood by his side during the war. His sacrifice and the Flight of the Gods heralded the beginning of the Age of Mortals.

A new faith emerged in the Age of Mortals, dedicated to ancestor worship. These Forerunners believe that those who have passed on watch over their loved ones left behind. Their primary temple was once a temple to Sargas, but was taken over by the Forerunners after his "sacrifice". It is decorated with the symbol of the Forerunners, a bird ascending over a broken axe. The Forerunners were led by the high priestess, Nephera de-Droka, wife of the late Emperor Hotak de-Droka. The Forerunners drew their initial numbers from minotaur mystics, though Nephera herself would become a cleric of the goddess Takhisis. After Takhisis' death, Nephera became a cleric of Morgion. The Forerunners were crushed by Sargonnas, and exist only in small cells.

Kiri-Jolith is the second most prominent deity of the minotaurs, and the rival of Sargas. He appears to the minotaurs as a bison-headed minotaur with a great horned axe.

Minotaur followers of the Great Bison tend to be the most noble and honorable among their race, yet they can be reviled and even persecuted for their beliefs among their own people, even resulting in being cast out by their families, and exiled from their homeland. Kiri-Jolith is often referred to as "Emperor" by his minotaur followers, as they can openly swear an oath "by the Emperor", which other minotaurs mistake for meaning the emperor of the minotaur empire.

After the War of the Lance, the worship of Kiri-Jolith began to be tolerated, and shrines were even allowed to be built within the empire. A few smaller shrines opened in the capital city of Nethosak itself. After the Chaos War, most fell into disrepair, or were taken over by the Forerunners.

Only one of those shrines to Kiri-Jolith remains, guarded and maintained by a mysterious caretaker named Karathos, an honorable warrior of many years who is said to be from "lands beyond the empire". Karathos never causes any trouble, and waits patiently for the day that a

The Kazelati

The Kazelati minotaurs are the descendents of Kaz Dragonslayer, the companion of Huma Dragonbane during the Third Dragon War. The Kazelati live on the Holakan Islands, rumored to be to the south of the Blood Sea Isles.

The Realm, as the Kazelati call their clan-nation, primarily worship Kiri-Jolith and his father Paladine, the Dragonlord. Two temples built across from one another are Kaz's tribute to his father, who converted to worship Kiri-Jolith, and to Huma of the Lance, who, as a Knight of Solamnia, followed the Oath and Measure of Paladine. Many Kazelati bring gifts in the name of Kaz to the two temples. Kaz himself is seen as a patron spirit of all Kazelati sojourning far from their homeland.

With the return of the gods, some of the younger Kazelati are beginning to revere Sargas, which has the elder minotaurs concerned.

Some Kazelati work to promote the worship of Kiri-Jolith and Paladine within the Blood Empire. These agents work in secret, and will under no circumstances give away the location of their homeland.

cleric of Kiri-Jolith will arrive to take over for him. On that day, Karathos may finally rest in eternal slumber.

As a seafaring race, the minotaurs know it is wise to pay homage to Zeboim the Maelstrom. Zeboim is quite volatile, and it is in the best interests of all minotaur sailors to say a prayer to her before voyages. Occasionally a minotaur ship will offer a sacrifice during the voyage. Each port city in the empire has at least a small shrine to Zeboim.

Dwarves

"*By Reorx's beard!*"
~Dwarven oath

The dwarves of Krynn are a deeply spiritual people. All dwarves revere Reorx above all gods, believing they are his chosen people. Dwarves believe that Reorx learned from each of his creations until he achieved the perfect form – dwarves. To suggest that dwarves derive from the Greygem, along with kender and gnomes, is considered utter blasphemy.

Dwarves are as stubborn about their faith as they are about all facets of their life. To debate a dwarf on theology is folly indeed, as the dwarf will never budge from his position.

Despite their primary faith in Reorx, dwarves also acknowledge the other gods, and revere them accordingly.

Hylar

The Hylar are the oldest and proudest of the dwarf clans. Their spiritual traditions date back centuries, and have changed very little since their beginnings. The Hylar are the primary worshippers of Reorx, showing little tolerance for the worship of other gods.

The Hylar believe that Reorx forged dwarves in his own image, and that they are the perfection of Reorx's craft. As such, so too do the Hylar seek perfection of their own craft. It is this strength and conviction of their purpose that drives the Hylar in their everyday toils and craftsmanship.

In the early Age of Mortals, most dwarves refused to believe that Reorx had departed the world. Even with the loss of the divine magic of the gods, the dwarves maintained that he had not left the world.

The Hylar dwarves have been wary of the "new" magic of the Age of Mortals. Those dwarves who embrace mysticism are viewed with distrust. They have broken age-old traditions established in the days of the earliest thanes. Mystics are shunned at best, exiled at worst.

With the return of Reorx after the War of Souls, the faith of the Hylar is strengthened anew, and they feel that their unwavering faith has been rewarded.

Daewar

The fiery and brash Daewar are the most spiritual of the dwarven clans. Unlike the Hylar, the Daewar are more accepting of other deities. The temple districts are lined with prominent walkways and grand shrines wrought in gold and silver.

The Daewar divide themselves into *orthaxes*, or religious sects such as the Forgers, Silverhands, Golden Hammers, Firehearts, and other religious organizations.

The Forgers are the worshippers of Reorx the Forge. The Forgers believe that perfection of oneself comes from perfecting one's craft, a path requiring hard work, dedication, and sacrifice. The Forgers are traditionalists, who follow tenets passed down from the beginning of the Daewar clan. The Forgers traditionally fight with a dwarven warhammer, the symbol of their order.

The Golden Hammers revere Thak the Hammer, the god Paladine, who appears as a platinum-skinned dwarf with a silver beard and a golden hammer. Thak is a dwarven champion in the service of Reorx, who is always in opposition to his mortal enemy, Tamex the False Metal (Tahkesis). Tamex appears as a metallic five-headed dragon, with heads of tin, copper, iron, nickel and lead. The Golden Hammers are pledged to uphold justice, and be dwarven champions in their own right. After the War of Souls, the Golden Hammers have taken to the worship of Kijo the Blade (Kiri-Jolith), who has taken his father's hammer after his fall.

The Silverhands are those dwarves who revere Shinare the Silver Master in a unique masculine incarnation, as a

god of industry. These dwarves believe in accumulating wealth through hard work, and for the benefit of all. They are the finest-dressed of all the Daewar, and adorn their weapons and armor with gems and precious metals. The Silverhands fight in opposition to Hitax the Flaw (Hiddukel), the false merchant who destroys the craft of dwarves from within.

The Firehearts revere Sirrion the Firemaster. Firehearts revere the flame that fuels the fires of the forge, endeavoring to use the forge in creative pursuits. Firehearts are the true artists of the dwarves, creating intricate designs in all their works. Firehearts must pass a ceremonial rite upon entry into their order, in which they spend three days in the forge, creating an item of dwarven beauty.

Klar

The Klar have always had close ties with the earth. The Klar believe that when Reorx forged the world, he imbued into his creation a spark of his own divine essence. This spark gave life to the earth, which in turn made it fertile.

Klar clerics are charged with spreading the word of the living Krynn. To understand the living earth is to understand the secrets the earth holds. It is said that Klar clerics can speak with the stones, and draw strength from them. They can also command the creatures of the earth.

During the early Age of Mortals, the belief of the living earth had fallen to the wayside with the absence of Reorx. It was a Hylar miner named Dharvi Brokenhammer and his grandson, Evren Firehammer, who rediscovered the spark of Reorx within the earth. These two dwarven earth mystics rekindled the belief among the Klar, whose faith saw new life after the War of Souls when the power of Reorx could be felt once more.

The Klar are unusual in that they are the only clan of dwarves known to produce any druids. These druids have a special connection to the living earth and to the creatures that draw strength from it. Klar druids walk with bare feet, so that they always have a connection with the ground.

Theiwar

The dark Theiwar dwarves worship the dark gods of the dwarves. These evil gods are often seen as perversions of dwarf craftsmanship.

Tamex the False Metal (Takhisis) is chief among the Theiwar deities. Tamex is the master manipulator and schemer, whom they believe seeks to put the Theiwar as the masters of all dwarf clans with her machinations.

Hitax the Flaw (Hiddukel) is the god of lies and betrayal, whose clerics drive the Theiwar to turn upon their Hylar cousins. These dark clerics spread the seeds of greed and jealousy within the hearts of the Theiwar, using the flaws in all things to their advantage.

Morgax the Rustlord (Morgion) appears as a dwarf made of rusted metal that falls off of him as he walks. Morgax is the decay that not only affects metal, but also the dwarven heart. Clerics of the Rustlord wear armor with the symbol of an upside-down axe.

The Theiwar are the only dwarves who openly acknowledge the practice of High Sorcery. While the gods of magic have no clerics, they are nonetheless revered by the Theiwar, and the organization known as the Obsidian Circle. Nuitari the Ungod is the patron of dark dwarven magic, giving power to the savants. Theiwar mages do not openly worship the Night Candle (Lunitari) and God's Eye (Solinari), but they do show the gods proper respect.

Daergar

Like the Theiwar, the Daergar also revere the gods of darkness. While the Theiwar choose deities that tend to be more subtle, the Daergar choose deities that are more direct.

Tamex the False Metal is revered for her craving of power. Tamex seeks to overthrow Reorx the Forge as the head of the dwarf pantheon, and seeks to destroy her counterpart, Thak the Hammer and his son, Kijo the Blade.

Sargonax the Bender (Sargonnas) is the Daergar god of strength and vengeance. He is seen with char-black skin, and fiery hair and eyes. His voice sounds like a dwarven blast furnace. It is said that he can bend an iron rod with his bare hands. Clerics of Sargonax have the symbol of a red fist, and wear red gloves. Sargonax's clerics oppose the Hylar in all they do.

Clerics of Khemax (Chemosh) are masters of the undead, animating corpses to do their bidding. These clerics wield maces shaped like skulls that are cold to the touch. The white skull masks of the clerics of Khemax are actually the skulls of long-dead dwarves. Khemax quenches the flames of the forge, as he does the flames of life.

The Daergar have some talent in High Sorcery, and so they pay homage to Nuitari the Ungod. As Nuitari passes through the night sky unseen, so too do these dark-seekers.

Neidar

The Time of Darkness following the Cataclysm was a time of the silence of the gods. During this time, the Neidar became busy with their own troubles, and abandoned the worship of the gods. The stories and teachings of the gods were still handed down from one dwarf to the next, but only as legends or parables. A handful of churches were built to worship the ancient gods, but were often manned by only one or two dwarves. Gatherings were performed only during dwarven holidays, both religious and secular.

The War of the Lance rekindled the worship of the ancient gods. Reorx was once again venerated as the highest of all Neidar gods. Some even took to the worship of other deities, including Shinare the Silver Hand and Bardilun (Branchala), god of merriment, storytelling, and drink.

Following the War of the Lance, the faith of Mishakal was reintroduced to the dwarves of Hillhome by a human missionary named Ian Chandler. Ian had discovered ancient dwarven texts that told of the worship of Mesalax, the goddess Mishakal. Ian worked hard to prove himself to the dwarves, adopting many of their customs, and working hard alongside them. Ian did gain the trust of the dwarves

of Hillhome, and Mesalax became a prominent deity in Hillhome.

The Neidar were more receptive of mysticism than other clans. Most Neidar mystics used their powers to help their villages, although a few went into the world. Some, such as Jasper Fireforge, became mystics at the Citadel of Light.

After the War of Souls, the Neidar seem divided on how they view faith. Some are content with their own inner faith and the power of mysticism. Others have returned to the ways of the old gods. There are even those who would rather be done with the gods altogether, ready to forge their own path.

Zhakar

The Zhakar dwarves had largely given up the worship of Reorx, or any of the gods. They believed they, and the rest of the world, had been abandoned by the gods.

Morgax the Rustlord (Morgion) worked his dark craft within the hearts of the Zhakar. In the dark days following the Cataclysm, he secretly worked to further corrupt the Zhakar into a dwarf clan that would revere him. Mold and decay permeated their ruined home, and deadly spores slowly drove them insane. While few Zhakar ever pledged themselves fully to Morgax, he nevertheless worked within their hearts for many years.

When the gods returned during the War of the Lance, the Zhakar still refrained from worshipping the deities. Their poor physical condition was proof enough, they felt, that the gods did not care about them, although Mishakal sought to find a way to ease their suffering.

A cult, known as the Cult of the Worm, sprang up during the War of the Lance. These mad dwarves claimed that they had discovered a giant worm sleeping beneath the Khalkist Mountains, which they intended to wake from its slumber. These Zhakar worship the creature itself, and plot the destruction of all those who fail to believe in it.

Since the arrival of Severus Stonehand, and his curing of the Zhakar mold plague, mysticism has been the primary spiritual practice among the Zhakar. Severus has restored the Zhakar city's original name of Thoradin, and it has become something of a center for dwarven mystics. While Severus rules, godly practice is limited.

Aghar

The Aghar believe that Reorx has abandoned them. Gully dwarves therefore appeal to the spirits of departed ancestors to protect them from harm and ensure their survival. The Aghar believe that inanimate objects hold great power from ancestor spirits, and that possession of such objects grants the spirits' power to the owner.

The most powerful of these items are those that do nothing at all. Old bones, fruit, sticks, chunks of colorful rock, and so forth all hold power for the Aghar, or so they say. A gully dwarf will examine an item for a long time before it is declared holy; not just any rock, stick, or bone will do. Other races interpret this as more gully dwarf stupidity, although the Aghar consider this proof of their strong faith.

In the Age of Mortals, some Aghar have used their faith in ancestor spirits and inanimate objects to be able to focus the power of mysticism. The very inanimate objects that the Aghar felt had power now truly did, serving as the divine focus for Aghar mystics.

Not all the gods have abandoned the gully dwarves, though. The Aghar sometimes fulfill the will of the gods without even knowing that they did so. Other deities, such as Mishakal, pity the Aghar. Likewise, some of the evil deities see the Aghar as potential pawns. For instance, Morgion utilizes the Aghar to spread disease. Their lifestyle of filth and squalor is especially suitable for the purposes of the Master of the Bronze Tower. Those who meet up with gully dwarves should be wary of "rat cures" and other similar Aghar healing techniques, as they may very well spread the very diseases that the cures supposedly fight against.

Gnomes

Gnomes are creatures of science and technology. As such, gnome clerics are very rare, since religious services rarely require steampower, pulleys, or gears. While they know that the gods exist, and revere them for their power, they are not generally inclined to live the spiritual life.

Reorx is chief amongst the gods whom the gnomes revere. He is seen as the source of inspiration for the inventions of the gnomes. In return, gnomes show their devotion through the creation of their devices rather than through direct worship. Gnomes see Reorx as a wizened old gnome who works in a forge. It was Reorx who invented the world and the stars, and who crafted gnomes in his own image. All gnomes revere Reorx to some extent, especially those from Craft Guilds.

Craft Gnomes in the Guild of Alchemical Sciences pay reverence to Sirrion, the father of alchemy. These alchemists pay homage to Sirrion on every twelfthday. His name is also frequently invoked anytime loud explosions can be heard.

Gnomes from Technical Guilds also hold Reorx as their prime deity, but also show reverence to Shinare, goddess of industry. Technical Guild gnomes pray to Shinare for smoothly-running machines. Gnome clerics of Shinare hold services every sixth day, using various gnomish inventions in the services.

Sage Guild gnomes also hold Reorx as their prime deity, yet they know that knowledge falls within the realm of Gilean the Sage. While Reorx gives the inspiration to make inventions, it is Gilean who gives the knowledge to carry out the inspiration.

Occasionally, there will be a gnome who doesn't have his kinsmen's desire to tinker. Instead, the gnome will either invent smaller devices that actually work, or will not invent at all. These gnomes are viewed as mad outsiders within their own society, and take a different view of the gods. Mad gnomes can have any number of religious ideals. Those who still invent generally will continue to revere Reorx, while those who give up on tinkering altogether often find a different path. Some gnomes are considered

Tarli Half-Kender

Tarli Half-kender was born in the years prior to the Cataclysm. His father, a Knight of Solamnia named Moran, had fallen in love with a kender woman. He was unaware of her heritage, thinking her to be a diminutive human woman who had a few quirks. During their romance, the kender, Loraine, became pregnant.

Tarli grew up knowing his mother, but not his father. After her passing, he sought out his father and tried to become a Knight of Solamnia. Tarli tended to get into fights, and did not make it into their noble ranks. Moran suggested that Tarli try to become a cleric, a profession the half-kender said he was much better suited for (to the other clerics' dismay).

Prior to the Cataclysm, the gods told Tarli that the world's greatest disaster would happen in a land to the west. He told his mother's people of this, so they traveled west to see the fun. As it turned out, the Cataclysm happened in the east, striking down Istar. The gods lied to Tarli in order to save the lives of the kender.

Still, a lie is a lie, so the half-kender and his kender followers no longer believed in the gods.

mad due to their newfound faith in another deity, such as Chislev, giving up the worship of Reorx in the process.

Kender

Kender clerics are extremely rare. True kender don't have the patience or dedication it takes to become a cleric, while afflicted kender distrust the gods to such a degree that they will rarely commit to one.

Kender build no temples of worship. Wanderlust keeps them from staying in one place long enough to do so. True kender tend to believe that the world is the temple of the gods, not some silly building where everyone has to be quiet and cannot even shout out their praises. After all, they say, shouldn't you be able to tell your gods how you feel about them?

True Kender

True kender revere all the gods, as well as a number of nature spirits, eldritch beings, and potted plants, so as to not hurt any deity's or spirit's feelings. True kender experience spiritualism in the world around them, through the songs of bards or the animals of the forest, for example. The gifts of the gods are everywhere for all people to share. Sometimes a traveler will drop a gift of the god, and so the kender will keep hold of it for safekeeping.

Branchala, above all other gods, represents the kender spirit. A kender's heart beats in time with the Song of Life, the music of Branchala the Songmaster. True kender love music and song, and have a strong connection to nature. Some kender clerics not only follow Branchala, but take on the specialized path of a chorister (see Chapter One of *War of the Lance*). Kender clerics of Branchala wear garishly-bright yellow shirts with green leggings.

Chislev is a natural choice as a deity for the nature-loving kender. Chislev is seen in the world around a kender, and can be experienced anywhere along the roads that kender travel. Kender druids and rangers revere Chislev, championing the plants of the forest and the animals of the land. Kender druids and rangers often take care of baby animals that lose their mothers.

Mishakal is seen as a mother figure for true kender. Kender clerics of Mishakal wander the lands, bringing the healing touch of the Blue Lady to all those in need. Such clerics often travel to other lands in search of new herbs and remedies, in order to better heal those in need. Kender clerics of Mishakal will not have a sharp end on their hoopaks, opting instead for a blunted weapon.

A kender prides himself on knowing the tales and lore of the world, and no other deity has as many tales as Gilean does. Kender clerics of Gilean wander Ansalon, collecting tales and sharing them with all whom they meet. The occasional embellishment is seen as their faithful contribution.

Kender also respect Reorx, who they see as a grumbling yet benevolent grandfather. Clerics of Reorx are very rare, although not unheard of. However, his legend forms the creation story known by all kender. Reorx saw the swirling void of Chaos in the beginning, and so he borrowed one of Kiri-Jolith's hammers, they say, and used it to pound Chaos into a round world. Reorx felt that the world needed decorations, and made mountains, hills, and valleys. Seeing all the soot from all that hammering, Reorx borrowed some of Zeboim's waters, thus forming rivers and oceans. He saw some seeds that Chislev threw out, and grew some flowers for her. He found some of Habbakuk's fish and threw them in the ocean so they wouldn't suffocate. He gathered in a stray flock of Sirrion's birds and placed them in the world for safe-keeping. The legend goes on until Reorx uses all the throwaways of the gods to forge and fill the world.

Some kender who live or travel along the seacoast, or those who become mariners, come to revere Habbakuk the Skylord. Habbakuk is seen in nature, especially in the birds by the sea.

The adventures of Tasslehoff Burrfoot and his association with Fizban the Fabulous began a new trend in kender society – the worship of Paladine. Kender view Paladine in his guise of Fizban, a kindly befuddled old man who believes in the possibilities of kenderkind, a trait they feel other gods would be wise in following. Kender followers of Fizban feel that as he has put his faith in them,

it is only fair to place their faith in him. Clerics of Fizban adorn their hoopaks with silver and white ribbons or the needles of pine trees.

It is nearly unheard of for a kender to become a cleric of an evil deity. Some say it is not in their hearts, while others say the evil deities would not have them.

Afflicted Kender

Afflicted kender came into existence during the Age of Mortals, when the red dragon overlord Malystryx destroyed Kendermore, and the spirits of the kender who were from there as well. No longer did they sing songs, or experience the joy of life as a true kender does. Instead, they became worried, anxious, and somber.

Most afflicted kender are not old enough to remember the time before the Chaos War. Their entire lives have been spent in the era preceding the War of Souls, when there were no gods to answer prayers.

With the end of the War of Souls, afflicted kender are slowly becoming aware of the gods. Always suspicious, afflicted kender approach the deities with caution. Afflicted kender try their best to avoid the attentions of the gods, citing them as "troublesome at best."

True kender occasionally try to "cure" their afflicted kender cousins by showing them the joys of life brought about by the gods. To their dismay, afflicted kender just stare back at them with empty eyes in most cases.

There have been reports of the rare afflicted kender seeking out clerics of Mishakal in order to end their affliction and suffering. These kender believe that while mystics may not have been able to find a remedy for their affliction, surely the goddess of healing can. Some have even gone on pilgrimages to the Citadel of Light, seeking the healers there with a sad sense of hope and longing in their eyes. The clerics at the Citadel have tried their best, but even with the blessings of their goddess, have not been able to cure the affliction. They can only watch as the kender travels off again, his eyes as downcast as his hopes.

Hiddukel has taken an interest in afflicted kender since his return. The Prince of Lies is quite amused at the idea of the troublesome kender losing their cheerful ways, and so he works within the hearts of some afflicted kender, filling their empty hearts with darkness. He hopes to attract afflicted kender as clerics, in order to further lies, treachery, and deceit within the hearts of all kender, and to quash the spark of joy in their souls.

Half-Kender

Half-kender are caught between worlds, looking at life through the eyes of an adolescent. While half-kender tend to follow the religious ways of the parent that raised them, they usually come to realize that they must find their own path.

The independent nature of half-kender lead many to a point in life where they give up religion altogether. Their moralistic code is their own, not that of ancient religions. This search sometimes leads them to false religions or to religions that their parents would not approve of.

Despite these tendencies, half-kender have been known to adopt the ways of the gods, especially that of Branchala, who is seen as a fellow free spirit.

Centaurs

As beings that are both man and animal, centaurs tend to take an almost animistic approach to their faith. The sacred spirit of the world is in all things, which leads to the worship of Chislev above all deities. The spirit of Chislev is the life spirit of the world, through which all things grow.

Habbakuk is also highly revered by centaurs. His passions are akin to the hedonistic lifestyle that centaurs pursue. While Chislev created the natural world in which all things live, Habbakuk created the life that inhabits the world. The animals and birds are his children, and live in harmony with the natural world of Chislev.

Many centaurs become druids, eventually leading to the path of the nomad shaman. Some become rangers, who see themselves as champions of the natural world. Very few centaurs become true clerics, though the few that do tend to be clerics of Chislev, Habbakuk, and occasionally Mishakal.

During the early Age of Mortals, centaurs turned towards the mystic sphere of animism. Some younger centaurs found that animism came naturally, while older centaurs knew that the true power of nature came from the gods of old. After the War of Souls, centaur druids, rangers, and shamans once more roam the countryside, championing the ways of nature.

Draconians

As dragons feel a spiritual link to the principal gods of light and darkness, so too do their half-draconic children born of magic—the draconians. The draconians

of the first generation were born on an altar in a great temple, a powerful dark cleric chanting ritual prayers that could be heard even inside the egg. Such a combination of heredity and environment created many draconians willing to live and die for the god they served. The original, metallic draconians were born to serve Takhisis, the Queen of Darkness, and fought for their Queen's cause in the service of evil dragons. Noble draconians were created in desperation from the eggs of chromatic dragons. They were born with an inherent bent toward good, in keeping with the magical laws of balance set down by the Highgod himself. Paladine called to the hearts of these noble draconians and sent his champions to liberate them, and many nobles swore to serve the Valiant Warrior for the remainder of their days.

Individual draconians have made difficult spiritual decisions since the War of the Lance. Some first-generation draconians served their Dark Queen with complete faith, even doing her work during the Summer of Chaos. When the draconians of Teyr learned of the treachery of their goddess, they turned against her ways completely. Many draconians from the nation of Teyr turned away from the gods completely, and ignored the return of the divine after the War of Souls. They would serve no greater power, but work to secure their race's future upon Krynn.

Most draconians who use magic tap into ambient energies of creation, as sorcerers or mystics. Their powers function regardless of era because they, like their draconic parents, are children of the world itself and do not need the energies of Chaos to harnass such power. Bozak draconians of the first generation were taught their powers were a gift from their dread Queen, and ritual prayers were performed each day (and indeed, bozaks acted as spiritual leaders in many draconian regiments). Lightning draconians, created from the eggs of blue dragons, are born with such a powerful connection to a god of good they are born with the abilities of faithful paladins. When the gods were separated from Krynn during the early Age of Mortals, the few remaining lightning draconians were bereft of their spriritual powers and even more at risk from a hostile world.

Switching Allegiance (Changing Gods)

When a cleric, druid, or anyone else capable of casting divine spells commits himself to a deity, it is usually for life. The devotion required of a person so he can receive and cast divine spells is not something that can be approached lightly. It often takes years of study and commitment, or an extraordinary occurrence, before a cleric reaches the point that his deity will grant him spells. Once he does reach this point, it takes incredible circumstances for him to turn his back on his chosen god to follow the path of another deity.

Switching allegiance to another deity is a serious undertaking, even more so than a Wizard of High Sorcery changing Orders. Unlike the Orders of High Sorcery, clerics are not committed to just the precepts of good, evil, or neutrality. Clerics are also committed to the interests of their patron deity, be it nature, commerce, disease, or some other realm. So, in switching allegiances, a cleric forsakes the interests of his former deity and embraces the interests of his new one.

The player of a cleric wanting to switch allegiances should consult with the Dungeon Master on the consequences and options available if this choice is ever under consideration. A Dungeon Master should recognize and point out any occasions of a character acting in a manner contrary to the interests of his patron deity – actions that might make a change necessary, whether desired or not. Ultimately, it should be the will of the player character that decides the matter, though a cleric deliberately played as if he followed another god's interests will eventually have to face the consequences.

It is also possible for a cleric to slowly drift away from his patron deity in such a way that he slowly loses the powers granted to him. Whatever the reason, if cleric begins acting in ways that are frowned on or prohibited by his patron deity, the god will begin to withhold spells, supernatural and spell-like abilities, and any extraordinary abilities that stem from godly benefit. If this happens, the cleric must atone for his actions (see the *atonement* spell, page 201 in the *Player's Handbook*), renounce his allegiance to the god, or continue on in a kind of false service.

However it happens, once a new allegiance is declared, the cleric instantly assumes the class features of a cleric of that god. He will lose any abilities or powers granted by his former deity, but those will be replaced by powers and abilities that his new patron offers to a cleric of his level. This includes domains, granted powers, and domain spells. The cleric will no longer have access to his former god's domains, but will now have access to the domains of his new god. If the cleric's moral alignment changed (from good to neutral, neutral to evil, etc) his ability to channel positive or negative energy for the purposes of turning undead or spontaneous casting will be affected, also.

Until he gains a new level, any cleric who acquires a new patron deity takes a –20% XP penalty for every step away from his original alignment the change takes him (so that a cleric of a good god who becomes a cleric of a neutral god takes a –20% penalty, but if the same good cleric became a cleric of an evil god, he would take a –40% penalty). This penalty stacks with the XP penalty paid by a multiclassed character with uneven levels.

Divine Prestige Classes

The Holy Orders of the Stars are collection of gods and churches that each follow a variety of paths. Many priests and clerics tend to follow their chosen god in a more broad, but no less devout, manner, trying to embrace all of the aspects of their deity. There are, however, some clerics who tend to focus their worship on one aspect of their faith. Those clerics very often take a specific path. Each of the gods of Krynn have several unique aspects of their churches, some of which are represented here by the following prestige classes.

Alluvial Oracle of Zivilyn

The River of Time flows unhindered for the most part, watched over by the prescient eyes of Zivilyn, the God of Wisdom. His priesthood contemplates and studies the lessons of past choices and decisions yet to be made, and at Zivilyn's shrines his chosen seers, known as the alluvial oracles, bring these observations to the people. Zivilyn's calm and measured nature is reflected in his oracles, who at times will receive divine guidance from him and set out into the world to counsel, patient and pragmatic as the River of Time itself.

The largest proportion of Zivilyn's alluvial oracles is clerics. Some monks, and a handful of druids, also answer the call to service. Few, if any, of the martial classes have the patience and meditative talent to seek out this prestige class.

NPC alluvial oracles make excellent guides, counselors, advisors, and judges. The players may journey some distance to find a shrine to Zivilyn and ask questions of the alluvial oracles present. An alluvial oracle may even oppose the heroes, especially if their actions might lead to disaster.

Hit Die: d6.

Requirements

To qualify to become an alluvial oracle of Zivilyn, a character must fulfill all the following criteria:

Alignment: Lawful neutral, neutral, or neutral good.

Base Will Save: +5.

Skills: Concentration 10 ranks, Knowledge (religion) 10 ranks.

Feats: Alertness, Spell Focus (divination).

Spells: Able to cast *divination* as a divine spell.

Patron Deity: Zivilyn.

Special: The candidate must have made a pilgrimage to at least three shrines to Zivilyn in her life and spent at least a month at each shrine in service to the monks and priests present.

Class Skills

The alluvial oracle of Zivilyn's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Knowledge (history) (Int), Knowledge (religion) (Int), Listen (Wis), Search (Int), Sense Motive (Wis) and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the alluvial oracle of Zivilyn prestige class:

Weapon and Armor Proficiency: Alluvial oracles gain no proficiency with any weapon, armor, or shield.

Spells per Day: When a new alluvial oracle level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of alluvial oracle to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Improved Divination (Ex): The 1st-level alluvial oracle has, through the insights granted her by Zivilyn,

Table 1-1: The Alluvial Oracle of Zivilyn

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Improved divination, insightful defense	+1 level of existing divine spellcasting class
2nd	+1	+0	+0	+3	Uncanny dodge (Dex bonus to AC)	+1 level of existing divine spellcasting class
3rd	+1	+1	+1	+3	Hand in the river 1/day	+1 level of existing divine spellcasting class
4th	+2	+1	+1	+4	Quiet river	+1 level of existing divine spellcasting class
5th	+2	+1	+1	+4	Hand in the river 2/day	+1 level of existing divine spellcasting class
6th	+3	+2	+2	+5	Improved uncanny dodge (can't be flanked)	+1 level of existing divine spellcasting class
7th	+3	+2	+2	+5	Hand in the river 3/day	+1 level of existing divine spellcasting class
8th	+4	+2	+2	+6	Placid river	+1 level of existing divine spellcasting class
9th	+4	+3	+3	+6	Hand in the river 4/day	+1 level of existing divine spellcasting class
10th	+5	+3	+3	+7	Timeless body	+1 level of existing divine spellcasting class

acquired a greater understanding of the use of divination magic. When casting divination spells, her caster level is considered to be one higher for the purposes of spell duration, range, and other effects.

Insightful Defense (Su): When not wearing armor or using a shield, the alluvial oracle adds 1 point of Wisdom bonus (if any) per alluvial oracle class level to her Dexterity bonus to modify Armor Class. If the alluvial oracle is caught flat-footed or otherwise denied her Dexterity bonus, she also loses this bonus.

Uncanny Dodge (Ex): Starting at 2nd level, the alluvial oracle retains her Dexterity bonus to AC (if any) regardless of being caught flat-footed or struck by an invisible attacker. (She still loses any Dexterity bonus to AC if immobilized.)

If she gains uncanny dodge from a second class, the alluvial oracle automatically gains improved uncanny dodge (see below).

Hand in the River (Su): At 3rd level, the alluvial oracle gains the power to reach briefly into the River of Time, feeling the flow of fate. If she spends a full round action on the previous turn, she may roll twice for any single check the following turn, such as a skill check, attack roll, initiative check, or saving throw, and choose the better result. In the case of an initiative check, she may re-roll her initiative and take the new result as her new initiative result from that point on. If the alluvial oracle is attacked in the round in which she is preparing for this ability, she must make a Concentration check (DC 10 + damage dealt) or fail at the attempt.

The alluvial oracle may use this ability once a day at 3rd level, and then an additional time per day at every other level onwards (2/day at 5th level, 3/day at 7th level, and 4/day at 9th level). She may not use this ability if unconscious, paralyzed, sleeping, or otherwise helpless.

Quiet River (Ex): At 4th level, the alluvial oracle no longer requires the use of spoken incantations or vocal rites to see into the River of Time. Her divination spells are considered to have the Silent Spell metamagic feat applied to them, even if the alluvial oracle does not possess the feat. Spells so silenced do not take up a higher-level spell slot.

Improved Uncanny Dodge (Ex): At 6th level, an alluvial oracle can no longer be flanked. This defense denies rogues the ability to use flank attacks to sneak attack the alluvial oracle.

The exception to this defense is that a rogue at least four levels higher than the alluvial oracle can flank her (and thus sneak attack her).

Table 1-2: The Austere Devotee of Majere

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Monk abilities, disciplined mind 1/day	—
2nd	+1	+0	+0	+3	Evasion	+1 level of existing divine spellcasting class
3rd	+2	+1	+1	+3	Practiced mind 1/day	—
4th	+3	+1	+1	+4	Mettle of Fortitude	+1 level of existing divine spellcasting class
5th	+3	+1	+1	+4	Unfettered mind	—
6th	+4	+2	+2	+5	Improved evasion	+1 level of existing divine spellcasting class
7th	+5	+2	+2	+5	Disciplined mind 2/day	—
8th	+6	+2	+2	+6	Mettle of Will	+1 level of existing divine spellcasting class
9th	+6	+3	+3	+6	Practiced mind 2/day	—
10th	+7	+3	+3	+7	Perfect mind	+1 level of existing divine spellcasting class

If she gains uncanny dodge (see above) from a second class, the alluvial oracle automatically gains improved uncanny dodge, and the levels from those classes stack to determine the minimum rogue level required to flank the character.

Placid River (Ex): At 8th level, the alluvial oracle no longer requires gestures or movements in order to see into the River of Time. Her divination spells are considered to have the Still Spell metamagic feat applied to them, even if the alluvial oracle does not possess the feat. Spells so stilled do not take up a higher-level spell slot.

Timeless Body (Ex): Once she reaches 10th level, an alluvial oracle no longer takes penalties to her ability scores for aging and cannot be magically aged. Any such penalties that she has already taken, however, remain in place. Bonuses still accrue, and the alluvial oracle still dies of old age when her time is up.

Ex-Alluvial Oracles of Zivilyn

An alluvial oracle who gains changes alignment or who turns from Zivilyn loses access to all supernatural abilities and bonus spells granted by this class, and may no longer advance as an alluvial oracle until she atones (see the *atonement* spell description in the *Player's Handbook*).

Austere Devotee of Majere

The priesthood of Majere includes within its ranks a number of disciplined individuals dedicated to sharpening the mind as much as the body. Even more so than Majere's other clerics, these priests maintain an ascetic lifestyle in isolated communities, only rarely venturing forth into the world to further their divine patron's goals. Known as the austere devotees, they have earned a reputation as being highly skilled and focused, all of it much deserved.

Because of the entry requirements, most austere devotees are multiclassed monk/clerics of Majere. A few meet the requirements as rogues, and these austere devotees are often former thieves and bandits that have borne witness to Majere's promise of discipline and abandoned their old lives to join the Holy Order. Rarely, a single-classed high-level cleric of Majere will retreat from the world and take the necessary training to become an austere devotee. Such a path is almost always the result of a life-changing event.

NPC austere devotees are almost never found outside of their monasteries and temples. On occasion, an austere devotee might travel to another monastery either

alone or in the company of other monks and clerics, to share revelations and forge stronger relations between communities of Majere's faithful.

Hit Die: d8.

Requirements

To qualify to become an austere devotee of Majere, a character must fulfill all the following criteria:

Alignment: Lawful good or lawful neutral.

Base Attack Bonus: +3.

Base Saves: Fortitude +3, Reflex +3, Will +3.

Skills: Concentration 8 ranks, Knowledge (religion) 8 ranks.

Feats: Iron Will.

Spells: Able to cast 2nd-level divine spells.

Patron Deity: Majere.

Special: The candidate must have spent at least a month in contemplation and focused meditation away from distractions such as adventuring or normal daily life, usually in a monastery among other devotees.

Class Skills

The austere devotee of Majere's class skills (and the key ability for each skill) are Balance (Dex), Concentration (Con), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Hide (Dex), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Profession (Wis), Search (Int), Sense Motive (Wis), Spellcraft (Int), Spot (Wis), and Tumble (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the austere devotee of Majere prestige class:

Weapon and Armor Proficiency: Austere devotees gain no proficiency with any weapon, armor, or shield.

Exotic Weapon: Emmide (Two-Handed Melee Weapon)

	Cost	Dmg (S)	Dmg (M)	Critical	Range Increment	Weight	Type
Emmide	1 stl	1d4/1d4	1d6/1d6	x2	—	4 lb.	Bludgeoning

Monks and the Holy Orders

In the earliest days of the Age of Dreams, Majere handed down the knowledge and practices that led to the foundation of Krynn's monks. Throughout the ages since, this tradition of discipline and ascetic self-improvement has been kept more or less intact in scattered monastic communities hundreds of miles from each other, in remote areas out of sight of the world. Monks are few and far between, honoring Majere even in his absence. Their ties to the church of Majere are often purely theological, although a number of these communities also support clerics and austere devotees, as well as monks.

Apart from Majere, what few monks there are on Krynn honor Gilean, Zivilyn and (rarely) Sargonnas or Takhisis. The latter are fallen monks, outcasts lost to evil and darkness, spoken of in hushed whispers by their former brethren. A monk does not require a divine patron to practice his incredible skills, but the focus that comes with daily meditation and prayer is a balm that eases the soul.

Krynnish monks that have chosen Majere as a patron deity are capable of freely multiclassing as clerics of that god. All other monks, even those who honor compatible deities such as Zivilyn or Sargonnas, must keep to the restrictions provided in the *Player's Handbook* when multiclassing as clerics.

The Emmide

An emmide is a long, willowy pole weapon related to the quarterstaff. Originally used by the elves as a means of knocking fruit from trees, its use has been refined by the monks of Majere into a versatile means of self-defense and protection.

An emmide has reach, so you can strike opponents up to 10 feet away with it. In addition, unlike most other weapons with reach, it can be used against an adjacent foe. Like the quarterstaff, the emmide is a double weapon. You can fight with it as if fighting with two weapons but if you do, you incur all the normal penalties associated with fighting with two weapons, just as if you were using a one-handed weapon and a light weapon. If you make attacks with both ends of the emmide, you can alternate reach with each end or keep it the same for both.

The unique fighting style associated with the emmide focuses on unbalancing an opponent. It can therefore be used to make trip attacks, and if you are tripped during your own trip attempt, you can drop the emmide to avoid being tripped.

An emmide is an exotic weapon. Without spending an Exotic Weapon Proficiency (emmide) feat on the weapon, it functions exactly like a quarterstaff. A monk may use an emmide as a special monk weapon, allowing access to additional options. A monk with the Exotic Weapon Proficiency (emmide) feat has the most options of all.

Spells per Day: From 2nd level on, whenever a new even-numbered austere devotee level is gained (2nd, 4th, 6th, 8th and 10th levels), the character gains new spells per day as if he had also gained a level in whatever divine spellcasting class gave him access to 2nd-level divine spells. He does not, however, gain any other benefit a character of that class would have gained. This essentially means that he adds the austere devotee level to the level of some other divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Monk Abilities: An austere devotee has the unarmed damage, AC bonus, and unarmored speed bonus of a monk whose level is equal to his austere devotee level (see Table 3—10: The Monk on page 40 of the *Player's Handbook*). If he also has monk levels, his levels in the two classes stack for the purpose of determining these abilities.

Disciplined Mind (Su): At 1st level, the austere devotee benefits from an inspired regimen of meditative exercises and focus. Once a day, he may add 1 point of Wisdom bonus (if any) per austere devotee class level to his ability score modifier on a skill check when taking 10. At 7th level, he may use this ability twice a day. If the skill check is already Wisdom-based, the bonuses stack.

Evasion (Ex): At 2nd level, the austere devotee gains evasion. If exposed to any effect that normally allows him to attempt a Reflex saving throw for half damage, he takes no damage with a successful saving throw. The evasion ability can only be used if the austere devotee is unarmored. If the austere devotee already has this ability from another class, such as monk or rogue, he gains improved evasion instead (see below).

Practiced Mind (Su): The 3rd-level austere devotee's inspired training enhances his skill at repetitive tasks. Once a day, he may add his Wisdom bonus (if any) to his ability score modifier on a skill check when taking 20. At 9th level, he may use this ability twice a day. If the skill check is already Wisdom-based, the bonuses stack.

Mettle of Fortitude (Ex): Beginning at 4th level, when exposed to any effect that normally allows a character to attempt a Fortitude save for a partial or half effect (such as *slay living*), the austere devotee suffers no effect with a successful saving throw.

Unfettered Mind (Su): By 5th level, the austere devotee's inspired meditative regimen allows him to bring clarity to distracting situations. He may add his Wisdom bonus (if any) to his Constitution modifier when making Concentration checks.

Improved Evasion (Ex): This ability, gained at 6th level, works like evasion (see above). The austere devotee takes no damage at all on successful saving throws against attacks that allow a Reflex saving throw for half damage. What's more, he takes only half damage even if he fails his saving throw. If the austere devotee already has improved evasion from another class, he gains no further benefit from this ability.

Mettle of Will (Ex): If exposed to any effect that normally allows a character to attempt a Will save for a partial or half effect (such as an *inflict wounds* spell), the 8th-level austere devotee suffers no effect with a successful saving throw.

Perfect Mind (Su): At 10th level, the austere devotee's inspired mental faculties are sharpened to an extraordinary degree. He may add his Wisdom bonus (if any) to his Intelligence modifier on any Intelligence-based ability check or skill check.

Ex-Austere Devotees of Majere

An austere devotee who gains a non-lawful alignment or who abandons his faith in Majere loses access to all supernatural abilities and bonus spells based on his austere devotee levels, and may no longer advance as an austere devotee until he atones (see the *atonement* spell description on page 201 of the *Player's Handbook*).

Bright Warden of Paladine

Throughout the ages of Krynn, when the constellation of the Valiant Warrior is in the night sky and mortals of the world hold faith in him, there are those that answer the call to become bright wardens. A bright warden is chosen by Paladine to embody that god's attributes of light and protection, a beacon in the darkness toward which the defenseless can rally. Charged with radiant power, Paladine's bright wardens go where others fear to go, snatch the innocent from the jaws of evil and despair, and champion the cause of their god wherever and whenever possible.

Those who take up the role of bright warden of Paladine are almost universally clerics or paladins. Good-aligned fighters and rangers sometimes become bright wardens if they meet the spellcasting requirements. A rare few barbarians, rogues, and monks also take this class, notably those from exotic or secluded cultures in remote areas of Krynn.

NPC bright wardens are usually paladins and clerics who act alone in war-torn or dangerous regions, protecting individual towns and villages or aiding good-aligned armies in their strike against occupation forces. Bright wardens often work together with priests of Mishakal and Majere, or with knights of Solamnia in eras where the knighthood stands firm against evil.

Hit Die: d10.

Requirements

To qualify to become a bright warden of Paladine, a character must fulfill all the following criteria:

Alignment: Lawful good or neutral good.

Base Attack Bonus: +3.

Base Fortitude Save: +4.

Skills: Diplomacy 4 ranks, Knowledge (religion) 4 ranks, Spot 4 ranks.

Feats: Extra Turning.

Spells: Ability to cast *searing light* or *bless weapon* as a divine spell.

Patron Deity: Paladine.

Special: The candidate must have turned undead successfully in the presence of and defense of noncombatants or innocents.

Class Skills

The bright warden of Paladine's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate (Int), Jump (Str), Knowledge (religion) (Int), Profession (Wis), Spellcraft (Int) and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the bright warden of Paladine prestige class:

Weapon and Armor Proficiency: A bright warden is proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells per Day: Beginning at 1st level, and at every other level (3rd and 5th levels), the bright warden gains new spells per day as if he had also gained a level in whatever divine spellcasting class gave him access to *searing light* or *bless weapon*. He does not, however, gain any other benefit a character of that class would have gained. This essentially means that he adds the bright warden level to the level of some other divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Radiant Magic (Su): At 1st-level, the bright warden is blessed with the ability to suffuse his spells with light. Whenever a bright warden casts a divine spell, he may use up one of his daily turn undead attempts in order to have it shed bright light with a radius of 20 ft. per spell level (minimum 20 ft.) with dim light extending out further by the same amount (i.e. double the radius of the bright light). The light lasts for a number of rounds equal to the bright warden's character level. Although it counts as bright light for the purposes of creatures that are impaired by bright light conditions, it is not the same as true daylight, and cannot be used to blind those with normal vision or harm creatures that are susceptible to damage from sunlight. The light is centered either on the bright warden or the target of the spell, if any. Light produced by a bright warden's radiant magic counters or dispels *darkness* spells of equal or lower level.

Turn Undead (Su): The bright warden's levels stack with his levels in a class with the turn undead ability for the purposes of turning undead. This includes the effects of the Sun domain, turning damage, and the results of a turn undead check.

Divine Grace (Su): At 2nd-level, the bright warden benefits from the protective aspects of Paladine. He gains a bonus equal to his Charisma bonus (if any) to all his saving throws. If the bright warden already possesses this ability (for example, if he is at least a 2nd level paladin), then he may treat his Charisma score as 2 points higher for the purposes of this bonus.

Lesser Warding (Su): The 3rd-level bright warden gains the power to extend Paladine's protective radiance to others. As a free action, the bright warden may use up one of his daily turn undead attempts to grant a +2 sacred bonus to a number of allies equal to his Charisma bonus (if any) within 30 ft. This bonus may be applied to either all saving throws or to Armor Class, specified when the ability is used. This bonus lasts for a number of rounds equal to half the bright warden's caster level, or until the recipients move more than 30 ft. away from the bright warden. An ally cannot benefit from more than one such lesser warding, regardless of what the bonus is applied to.

Ray of Hope (Su): At 4th-level, the bright warden gains the ability to revive the failing spirits of his allies. As a

Table 1-3: The Bright Warden of Paladine

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+1	+2	+0	+0	Radiant magic, turn undead	+1 level of existing divine spellcasting class
2nd	+2	+3	+0	+0	Divine grace	—
3rd	+3	+3	+1	+1	Lesser warding	+1 level of existing divine spellcasting class
4th	+4	+4	+1	+1	Ray of hope	—
5th	+5	+4	+1	+1	Greater warding	+1 level of existing divine spellcasting class

Paladins and the Holy Orders

Paladins are rare individuals on Krynn, mortals chosen from among the faithful to do the noble work of the gods of Light. Few enough receive the call to paladinhood that in many eras their role is subsumed by the work of the Solamnic knights or other military orders with divine patronage. Paladins are highly respected by priests of their patron deity, welcomed into the churches as holy warriors in the cause of good, but they are typically too focused on their direct service to play much of a part in the day-to-day affairs of the clergy.

Krynnish paladins require a lawful good, lawful neutral or neutral good patron deity, and cannot use supernatural, spell-like or spell abilities without one. Paladine is foremost among the patrons of Krynn's paladins, although there have also been occasions when Majere, Kiri-Jolith or even Mishakal has blessed an unlikely mortal with the ability to challenge the powers of evil. With the renewed focus on acquiring followers and champions in the post-War of Souls era, and the loss of Paladine from the ranks of the gods, the other gods of light are investing more individuals as paladins than in previous ages.

Paladins are able to freely multiclass as clerics of their patron deity in the DRAGONLANCE campaign, as well as acquire prestige classes devoted to their deity, without suffering the consequences described in the *Player's Handbook*. There are no paladins in eras where the gods are unknown or absent, such as the early Age of Despair or Age of Mortals, and after the Cataclysm their existence passes into legend much like that of other true clerics.

standard action, the bright warden may use up one of his daily turn undead attempts to eliminate any fear condition suffered by allies within 30 ft. If the fear condition was created by a magical effect, the bright warden must make a dispel check (1d20 + caster level) against a DC of 11 + spell's caster level, just as if he were casting *dispel magic*. Any ally that benefits from this ability gains a +4 morale bonus to further saving throws vs. fear coming from the source of the fear condition for 24 hours afterwards. Thus, a character who is *frightened* by a dragon's frightful presence and subsequently freed of this condition by a bright warden gains a +4 bonus on saves against that dragon's frightful presence for 24 hours.

Greater Warding (Su): At 5th-level, the bright warden's ability to protect others increases. This ability functions exactly like lesser warding, but the sacred bonus applies to both saving throws and AC, and the duration increases to a number of rounds equal to the bright warden's caster level. A greater warding does not stack with a lesser warding, from this or any other bright warden.

Ex-Bright Wardens of Paladine

A bright warden that no longer meets the alignment requirements of this class or abandons his faith loses access to all supernatural abilities and bonus spell progression, and may no longer advance as a bright warden until he atones (see the *atonement* spell description in the *Player's Handbook*).

Coinsword of Shinare

While most think of Shinare as the goddess of merchants, her faithful are very common among mercenaries and sellswords in eras where her worship is practiced. Shinare blesses every contract made in good faith, and this is no less true of the contract between a mercenary soldier and his employer. In fact, for some mercenaries their faith in Shinare is so strong that they become one of the legion of coinswords, so-called "contract paladins", that revere Winged Victory in every campaign and skirmish. She in return grants them her divine blessings, so long as they remain true to the signatures and the oaths they make.

Fighters, clerics, and even paladins make excellent coinswords. The requirements, while restrictive, can be met by most characters, opening up Shinare's legion to all who put their mind to it. Wizards, barbarians, sorcerers and mystics are seldom if ever coinswords, while nobles are typically too well-placed in society to take up arms for money.

NPC coinswords can be found near any battle or conflict, often on opposing sides. Shinare has no qualms about endorsing the contracts of coinswords in opposition to each other, so long as the church itself is not threatened. As coinswords are as likely to be good as they are evil, PC coinswords may find themselves at the other end of a field from one of their brethren, working for an entirely different employer.

Hit Die: d10.

Requirements

To qualify to become a coinsword of Shinare, a character must fulfill all the following criteria:

Alignment: Any lawful.

Base Attack Bonus: +5.

Skills: Appraise 4 ranks, Knowledge (religion) 4 ranks, Profession (any) 4 ranks.

Feats: Negotiator, Weapon Focus (any)

Patron Deity: Shinare.

Special: The candidate must have successfully joined a coinsword company attached to a church of Shinare.

Class Skills

The coinsword of Shinare's class skills (and the key ability for each skill) are Appraise (Int), Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Gather Information (Cha), Intimidate (Cha), Jump (Str), Knowledge (local) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Search (Int), Sense Motive (Wis), Spot (Wis), and Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the coinsword of Shinare prestige class:

Weapon and Armor Proficiency: Coinswords are proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells: A coinsword has the ability to cast a small number of divine spells. To cast a coinsword spell, a coinsword must have a Wisdom score of at least 10 + the spell's level, so a coinsword with a Wisdom of 10 or lower cannot cast these spells.

Coinsword bonus spells are based on Wisdom, and saving throws against these spells have a DC of 10 + spell level + the coinsword's Wisdom modifier. When the coinsword gets 0 spells per day of a given spell level he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level. The coinsword's spell list appears below. A coinsword has access to any spell on the list and can freely choose which to prepare, just as a cleric. A coinsword prepares and casts spells just as a cleric does (though a coinsword cannot spontaneously cast *cure* or *inflict* spells).

Contract (Ex): Every coinsword, whether he works alone or in a company attached to a church of Shinare, endeavors to remain a contracted soldier in service to an employer. The contract a coinsword signs and keeps faithful to is almost as important to him as his life, as it is the worldly manifestation of his deep and abiding faith in the tenets of his goddess. When a coinsword signs a contract, he effectively creates an oath to which he must adhere to or lose his power.

Each contract must stipulate three things: the length of service (usually anywhere from 6 months to 4 years); a single organization, nation, or group (defined as the enemy force); and conditions under which the contract may legitimately be ended. Without these, a coinsword is in his right to reject the contract and require another. As a representative of Shinare's church, a coinsword has a responsibility to ensure that the contract does not bring the coinsword or his companions into conflict with the church itself.

So long as he is under contract as a mercenary, a coinsword gains the listed morale bonus to all of his saving throws if failing a save would cause him to betray his employer, break his contract, or fail to uphold the requirements of his contractual obligations. In addition, he adds this same bonus to Bluff, Intimidate, Knowledge

Table 1-4: The Coinsword of Shinare

						Spells per Day			
Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	1st	2nd	3rd	4th
1st	+1	+2	+0	+0	Contract +2	0	—	—	—
2nd	+2	+3	+0	+0	—	1	—	—	—
3rd	+3	+3	+1	+1	Bonus feat	2	0	—	—
4th	+4	+4	+1	+1	Contract +3	3	1	—	—
5th	+5	+4	+1	+1	—	3	2	0	—
6th	+6	+5	+2	+2	Bonus feat	3	3	1	—
7th	+7	+5	+2	+2	Contract +4	3	3	2	0
8th	+8	+6	+2	+2	—	3	3	3	1
9th	+9	+6	+3	+3	Bonus feat	3	3	3	2
10th	+10	+7	+3	+3	Contract +5	3	3	3	3

(local) and Sense Motive skill checks and weapon damage rolls against enemy forces as stipulated in his contract.

Bonus Feats: At 3rd, 6th and 9th levels a coinsword can select a bonus feat from the list of fighter bonus feats (as described in the *Player's Handbook*.) He must still meet all requirements for any bonus feats that he takes.

Coinsword Spell List
Coinswords choose their spells from the following list:

1st Level: *bless, cause fear, command, cure light wounds, deathwatch, doom, magic weapon, shield of faith.*

2nd Level: *aid, align weapon (lawful only), create food and water, cure moderate wounds, delay poison, shield other, spiritual weapon, status*

3rd Level: *cure serious wounds, discern lies, greater magic weapon, invisibility purge, prayer, remove disease*

4th Level: *break enchantment, commune, cure critical wounds, greater command, lesser planar ally, neutralize poison*

Ex-Coinswords of Shinare

A coinsword that breaks a contract, whether willingly or not, loses all of his coinsword special abilities until he seeks *atonement* (see the *atonement* spell description in the *Player's Handbook*) with the church of Shinare. Until then, he may not advance further as a coinsword and no contracts that he signs will be legitimate in the eyes of the church. The same fate awaits a coinsword that changes to a non-lawful alignment or abandons his faith in Shinare.

Dark Pilgrim of Takhisis

The Queen of Darkness drew countless thousands to her service through the ages, with promises, threats, and infernal bargains. Each time, Her Dark Majesty has attracted dedicated individuals with an intense desire to corrupt, overthrow, and eliminate those who stand in the Light. Sent out into the world to do her vile work, these dark pilgrims use whispered subterfuge and cloaked murder to accomplish their goals, aided and empowered by the spells they use in Takhisis's name.

Almost all dark pilgrims are clerics, often multiclassed as rogues or rangers. Because they focus on subtle means rather than direct confrontation, dark pilgrims who were once fighters and barbarians are rare. Monks make excellent dark pilgrims, as do nobles, who are often disaffected aristocrats, denied their birthright or exposed due to scandal. Regardless of origin, all candidates for this class are far from redemption serve the Queen in all things.

NPC dark pilgrims can be found in all ages in which Takhisis' plans are being realized. During the Third Dragon War and the War of the Lance, dark pilgrims were rife in the free lands of Ansalon, spreading lies and deceit or joining forces with renegade mages or mercenary captains.

Hit Die: d6.

Requirements

To qualify to become a dark pilgrim of Takhisis, a character must fulfill all the following criteria.:

Alignment: Lawful evil or neutral evil.

Base Will Save: +4.

Skills: Disguise 4 ranks, Intimidate 4 ranks, Knowledge (religion) 8 ranks

Feats: Stealthy.

Spells: Able to cast 3rd-level divine spells.

Patron Deity: Takhisis.

Special: The candidate must have willingly given up all material possessions and foregone all inheritances and obligations in order to join the church of Takhisis.

Class Skills

The dark pilgrim of Takhisis's class skills (and the key ability for each skill) are Bluff (Cha), Decipher Script (Int), Diplomacy (Cha), Disable Device (Int), Disguise (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Search (Int), Sense Motive (Wis) and Spot (Wis).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the dark pilgrim of Takhisis prestige class:

Weapon and Armor Proficiency: Dark pilgrims gain no proficiency with any weapon, armor, or shield.

Spells per Day: When a new dark pilgrim level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of dark pilgrim to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Table 1-5: The Dark Pilgrim of Takhisis

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Serpent's tongue, infiltration	+1 level of existing divine spellcasting class
2nd	+1	+3	+0	+3	Sneak attack +1d6, poison use	+1 level of existing divine spellcasting class
3rd	+2	+3	+1	+3	Dark Queen's blessing	+1 level of existing divine spellcasting class
4th	+3	+4	+1	+4	Sneak attack +2d6, hide in plain sight	+1 level of existing divine spellcasting class
5th	+3	+4	+1	+4	Death attack, slippery mind	+1 level of existing divine spellcasting class

Serpent's Tongue (Ex): Lies and deceit come naturally to a dark pilgrim. She adds 1 point of Wisdom bonus (if any) per dark pilgrim level to her Charisma modifier on all Bluff and Diplomacy skill checks she makes.

Infiltration (Ex): Dark pilgrims are schooled by their unholy order in blending in with a community or court so as not to attract too much attention. When the dark pilgrim is trying to pass herself off as a local or attempting to join an organization as a new member, she gains a +4 insight bonus on Bluff and Disguise checks. In addition, once established in a community or court (usually after 24 hours, but often as long as a week), she gains a +4 insight bonus on Hide and Move Silently checks within that community's corridors of power (such as a palace, temple, or manor). She loses these benefits once she is revealed as a dark pilgrim of Takhisis.

Sneak Attack (Ex): The 2nd-level dark pilgrim can make a sneak attack, which is exactly like the rogue ability of the same name. The extra damage dealt increases to +2d6 at 4th level. If a dark pilgrim gets a sneak attack bonus from another source, the bonuses on damage stack.

Poison Use (Ex): Dark pilgrims study the use of poison and never risk accidentally poisoning themselves when applying poison to a blade.

Dark Queen's Blessing (Su): At 3rd level, a dark pilgrim applies her Charisma modifier (if positive) as a bonus to all saving throws.

Hide in Plain Sight (Ex): When in any group of people, such as a crowd, an audience, or a gathering, the 4th-level dark pilgrim can use the Hide skill even while being observed.

Death Attack (Ex): If the dark pilgrim studies her victim for 3 rounds and then makes a sneak attack with a melee weapon that successfully deals damage, the sneak attack has the additional effect of possibly either paralyzing or killing the target (dark pilgrim's choice). While studying the victim, the dark pilgrim can undertake other actions so long as her attention stays focused on the target and the target does not detect the dark pilgrim or recognize the dark pilgrim as an enemy. If the victim of such an attack fails a Fortitude save (DC 10 + the dark pilgrim's class level + the dark pilgrim's Wisdom modifier) against the kill effect, he dies. If the saving throw fails against the paralysis effect, the victim is rendered helpless and unable to act for 1d6 rounds plus 1 round per level of the dark pilgrim. If the victim's saving throw succeeds, the attack is just a normal sneak attack. Once the dark pilgrim has completed the 3 rounds of study, she must make the death attack within the next 3 rounds.

If a death attack is attempted and fails (the victim makes his save) or if the dark pilgrim does not launch the attack within 3 rounds of completing the study, 3 new rounds of study are required before she can attempt another death attack.

Slippery Mind (Ex): At 5th level, if a dark pilgrim is affected by an enchantment and fails her saving throw, 1 round later she can attempt her saving throw again. She only gets this one extra chance to succeed at her saving throw. If it fails as well, the spell's effects occur normally.

Blackguards and the Holy Orders

Like paladins, blackguards are rare individuals in the DRAGONLANCE Campaign, mortals given dark powers by their god to accomplish that deity's foul work in the world, but usually unassociated with a specific cult or church. For the most part, the evil clergy would rather not deal with blackguards, who fall outside their own traditions and restrictions, and the career of a blackguard is often short. The Knights of Takhisis, especially, find the blackguard's tactics particularly abhorrent.

Krynnish blackguards require a patron deity, just as paladins do. Any of the evil gods might choose (or curse) an individual to that fate, but the lawful-aligned gods of Darkness are less inclined to do so. Hiddukel, Chemosh and Morgion, who do not shy from the underhanded and vicious traits of the blackguard, are particularly good choices.

Ex-Dark Pilgrims of Takhisis

A dark pilgrim who abandons her faith, betrays her church, or fails her Dark Queen loses all supernatural and spell-like abilities including bonus spell progression until she atones (see the *atonement* spell description in the *Player's Handbook*). Often, a dark pilgrim never gets the chance to atone, as the church sends other dark pilgrims out to deal with her. Within a week of learning of her failures, the dark pilgrim is attacked by a group of other dark pilgrims, blackguards, or clerics of Takhisis with an EL of the offending dark pilgrim's character level. If these fail, a second group is sent with an EL one greater than that, and if that second group fails a third group with an EL equal to the dark pilgrim's character level plus two is sent. After three attempts, the church usually stops actively seeking out the offender.

Firebrand of Sirrion

Sirrion is known as the divine patron of fire, but his realm extends into both the metaphysical and the metaphorical. A flame burns hotly within his faithful, a passionate source of creativity and inspiration. Indeed, it is artists, poets, lovers, and activists who form the bulk of his priesthood, and one of the more extreme examples of his hotheaded followers is the firebrand. Using Sirrion's divine flame as a furnace of oratory power, the firebrand sets out to challenge, invigorate, lead and, if necessary, sear the souls of the world in order to foster renewal, freedom and creativity. He is the ultimate rabble-rouser and spiritual cauldron, an emissary for Sirrion in lands that are gripped tightly in cold, hard stagnation.

Clerics of Sirrion make up a significant percentage of firebrands, but many of them were once nobles, rogues, barbarians, and even experts. Bards are unlikely candidates, chiefly because their use of wild magic conflicts with the divine power of the Lord of Flame. Druids of Sirrion make excellent firebrands, especially in areas where the wilderness is threatened by civilization.

NPC firebrands are often encountered where a local lord, prince, or tyrant is stifling the expression of the people. Good firebrands act as freedom fighters, working with other chaotic-aligned heroes to liberate communities. Evil firebrands are much more malicious, bringing change and furthering Sirrion's goals, but without regard for others. Such characters are likely opponents of lawful-aligned hero groups, such as Knights of Solamnia.

Hit Die: d6.

Requirements

To qualify to become a firebrand of Sirrion, a character must fulfill all the following criteria:

Alignment: Any chaotic.

Base Attack Bonus: +4.

Base Will Save: +4.

Skills: Bluff 4 ranks, Diplomacy 4 ranks, Knowledge (religion) 4 ranks, Perform (oratory) 4 ranks.

Feats: Persuasive.

Patron Deity: Sirrion.

Special: The candidate must be able to speak at least three languages other than Common and her own racial and regional tongues.

Class Skills

The firebrand of Sirrion's class skills (and the key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Intimidate (Cha), Knowledge (history) (Int), Knowledge (local) (Int), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Listen (Wis), Perform (Cha), Profession (Wis) and Spot (Wis).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All of the following are class features of the firebrand of Sirrion prestige class:

Weapon and Armor Proficiency: A firebrand is proficient with all simple weapons, plus the battleaxe, greataxe, handaxe, and throwing axe. Firebrands are proficient with light armor and shields, including tower shields.

Spells: A firebrand has the ability to cast a small number of divine spells. To cast a firebrand spell, a firebrand must have a Wisdom score of at least 10 + the

Table 1-6: The Firebrand of Sirrion						Spells per Day			
Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	1st	2nd	3rd	4th
1st	+0	+0	+0	+2	Blessing of Sirrion 1/day, Passion domain	0	—	—	—
2nd	+1	+0	+0	+3	Flames of anarchy +1d6	1	—	—	—
3rd	+2	+1	+1	+3	Fiery wit	2	0	—	—
4th	+3	+1	+1	+4	Blessing of Sirrion 2/day	3	1	—	—
5th	+3	+1	+1	+4	Flames of anarchy +2d6	3	2	0	—
6th	+4	+2	+2	+5	Ardent resolve	3	3	1	—
7th	+5	+2	+2	+5	Blessing of Sirrion 3/day	3	3	2	0
8th	+6	+2	+2	+6	Flames of anarchy +3d6	3	3	3	1
9th	+6	+3	+3	+6	Blazing frenzy	3	3	3	2
10th	+7	+3	+3	+7	Blessing of Sirrion 4/day	3	3	3	3

spell's level, so a firebrand with a Wisdom of 10 or lower cannot cast these spells.

Firebrand bonus spells are based on Charisma, and saving throws against these spells have a DC of 10 + spell level + the firebrand's Charisma modifier. When the firebrand gets 0 spells per day of a given spell level, she gains only the bonus spells she would be entitled to based on her Charisma score for that spell level. The firebrand's spell list appears below. A firebrand has access to any spell on the list and can freely choose which to prepare, just as a cleric. A firebrand prepares and casts spells just as a cleric does (though a firebrand cannot spontaneously cast *cure* or *inflict* spells).

Blessing of Sirrion (Su): Beginning at 1st level, the firebrand gains the power to stoke the flames of her soul. When she invokes this blessing, the firebrand doubles her Charisma bonus (if any) for the purposes of Charisma-based skill checks and saving throw DCs for her firebrand spells for a number of rounds equal to 3 plus her firebrand class level. This ability may be used once per day at 1st level, and an additional time per day every 3 levels afterward (2/day at 4th-level, 3/day at 7th-level and 4/day at 10th-level).

Passion Domain: The firebrand gains access to the Passion domain at 1st level, including domain spells and the domain's *rage* granted power. The firebrand may prepare one bonus Passion domain spell for every level of firebrand spell she can cast. If the firebrand has cleric levels, she instead adds her firebrand levels to her cleric levels to determine the maximum domain spell level she has access to, using the standard cleric progression. The firebrand's class levels also stack with her level in cleric for the purposes of determining the number of rounds the Passion domain's granted power is in effect.

For example, a 6th-level cleric of Sirrion can normally prepare up to 3rd-level divine spells, with one bonus domain spell per spell level. If she takes a level in firebrand, her combined levels come to 7, which gives her access to a bonus 4th-level domain spell. She does not, however, gain increased 4th-level cleric spellcasting. This ability combines cleric and firebrand levels solely for the purpose of determining Passion domain spells available.

Flames of Anarchy (Su): Beginning at 2nd level, the firebrand gains the ability to deal bonus damage to lawful opponents. Whenever the firebrand successfully attacks a target with a lawful alignment, she may choose to deal +1d6 fire damage in addition to normal weapon damage. This bonus increases to +2d6 at 5th level and +3d6 at 8th level. This ability may be used a number of times per day equal to the firebrand's Charisma bonus (if any). It has no effect on non-lawful opponents, and, if used against such an opponent, it uses up one of these daily attempts.

Fiery Wit (Ex): At 3rd level, the firebrand's skill at oratory allows her to deal scathing blows to her enemies' ego. As a full-round action, the firebrand may attempt a Perform (oratory) check opposed by a single target's modified level check (1d10 + character level or Hit Dice + target's Wis modifier). If the firebrand beats the target's result, the target suffers a –2 penalty on all attack rolls, saving throws, ability checks, skill checks, and weapon damage rolls for a number of rounds equal to the firebrand's Charisma bonus (minimum 1 round). This is a language dependent, mind-affecting ability.

Ardent Resolve (Ex): A 6th-level firebrand's faith burns hotly, a crucible of devotion that protects her from oppression and tyranny. As such, she gains immunity to charms and compulsions.

Blazing Frenzy (Su): At 9th level, the flames of a firebrand's passionate zeal are stirred in others. Whenever she uses the *rage* granted power of her Passion domain, she may choose a number of willing allies equal to her Charisma bonus (if any) within 60 ft. who also benefit from the effects of the *rage*. Allies must be able to hear the firebrand's voice, although they do not necessarily have to speak her language.

Firebrand Spell List

Firebrands choose their spells from the following list: *Note:* Firebrands without cleric levels gain a bonus domain spell from the Passion domain for each firebrand spell level they can cast (see above).

1st Level: *detect law, flame blade, heat metal, protection from law, remove fear*

2nd Level: *calm emotions, enthrall, quench, remove curse, resist energy (*cold or fire only*)*

3rd Level: *continual flame, daylight, fireball, magic circle against law, protection from energy (*cold or fire only*)*

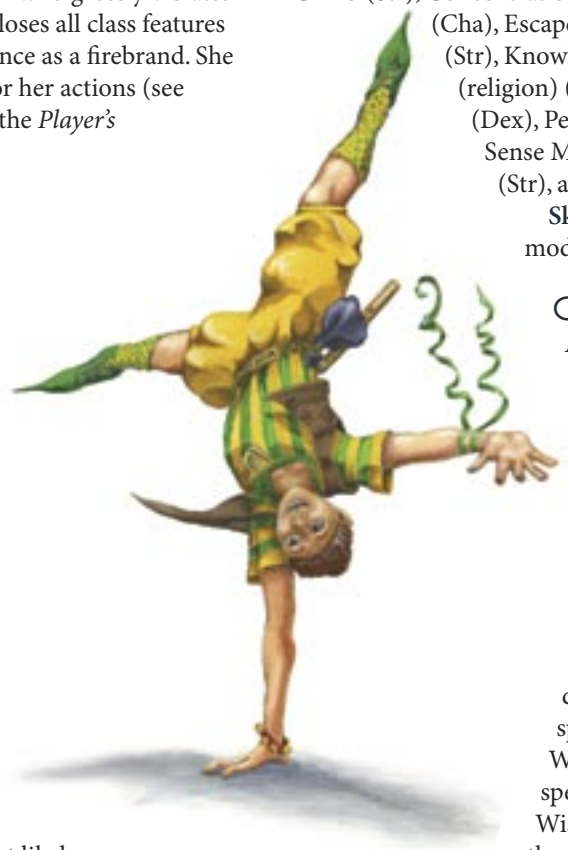
4th Level: *break enchantment, dispel law, flame strike, true seeing, wall of fire*

Ex-Firebrands of Sirrion

A firebrand who becomes lawful or who grossly violates the tenets of the church of Sirrion loses all class features and spells and may no longer advance as a firebrand. She regains her abilities if she atones for her actions (see the *atonement* spell description in the *Player's Handbook*).

Goodfellow of Branchala

Branchala's clergy are entertainers at heart, if not by trade. His message is carried along the roads of Krynn by minstrels and merrymakers, players and performers, and among these faithful the Bard King occasionally recognizes individuals whose soul resonates with the joyous dance of the world. These acrobatic emissaries are known and respected throughout the free lands as goodfellows, bringing laughter and mirth to the commonfolk and aristocrats alike, enemies of despair.



Rogues and experts are the most likely candidates to join the ranks of Branchala's goodfellows. Clerics that take levels in rogue are also common, but because of the alignment and skill requirements, many other classes find it difficult to qualify.

NPC goodfellows might be found as part of a troupe entertaining and performing for villagers, townsfolk, and even the courts of lords and ladies. In the years following the War of Souls, many goodfellows accompany bards, complementing their wild magic and musical skill with the divine graces of Branchala. In other eras, goodfellows can be seen in regions hit by conflict, lightening the heavy emotional burden of those who have suffered war and famine.

Hit Die: d6.

Requirements

To qualify to become a goodfellow of Branchala, a character must fulfill all the following criteria:

Alignment: Chaotic good or neutral good.

Skills: Diplomacy 8 ranks, Perform (any) 8 ranks, Tumble 8 ranks.

Feats: Mobility.

Patron Deity: Branchala.

Special: The candidate must have been selected by another goodfellow of Branchala following an audition requiring at least two great performances (DC 20) using the Perform and Tumble skills.

Class Skills

The goodfellow of Branchala's class skills (and the key ability for each skill) are Balance (Dex), Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Hide (Dex), Jump (Str), Knowledge (local) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Profession (Wis), Sense Motive (Wis), Spot (Wis), Swim (Str), and Tumble (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the goodfellow of Branchala prestige class:

Weapon and Armor Proficiency: A goodfellow is proficient with all simple weapons, with light armor and with shields (except tower shields).

Spells: A goodfellow has the ability to cast a small number of divine spells. To cast a goodfellow spell, a goodfellow must have a Wisdom score of at least 10 + the spell's level, so a goodfellow with a Wisdom of 10 or lower cannot cast these spells.

Goodfellows choose their daily spells from the bard spell list. Like bards, goodfellow spells always have a vocal component. Unlike bards, a goodfellow's spells are divine spells and do not suffer from arcane spell failure.

Goodfellow bonus spells are based on Charisma, and saving throws against these spells have a DC of 10 + spell level + the goodfellow's Charisma modifier. When the goodfellow gets 0 spells per day of a given spell level, he gains only the bonus spells to which he would be entitled, based on his Charisma score for that spell level. Goodfellows choose their daily spells from the bard spell list. A goodfellow has access to any spell on the list and can freely choose which to prepare. A goodfellow prepares and casts spells just as a cleric does (though a goodfellow cannot spontaneously cast *cure* or *inflict* spells).

Expert Tumbler (Ex): Goodfellows are masterful acrobats and engage in hours of training to entertain others with their tumbling. A goodfellow acquires a number of tricks as he advances, which not only benefit his audiences, but assist him in dangerous situations as well. These tricks are detailed below:

Bards and the Holy Orders

Bards as described in the *Player's Handbook* appear only in the years after the Second Cataclysm, their magic drawn from the same primal source as sorcerers. This is not to say that minstrels, performers, lyricists, and storytellers did not exist prior to the Chaos War – indeed, Branchala's favored folk have long been an established part of Krynnish society, and bardic colleges such as that of Northern Ergoth have given rise to many legendary non-spellcasting troubadours and musicians. The church of Branchala has therefore worked closely with these individuals, many of whom have turned to a life of devotion to the Bard King through music and song as well as clerical training.

Spellcasting bards present an interesting dilemma, as their use of primal magic to create their heart-swelling performances is incompatible with the divine blessings of Branchala. Nevertheless, the God of Music looks favorably on their work, and thus their continued existence with the resurgence of the Orders of High Sorcery seems less dire than that of sorcerers.

Krynnish bards may not multiclass with any class that gains power from a deity. Thus, bard/clerics, bard/druids, bard/paladins and bard/rangers are unfavorable choices. Those individuals who desire characters with powers and abilities similar to that of bards but who do not wish to operate under these restrictions have a number of options, from prestige classes like the goodfellow of Branchala or firebrand of Sirrion to core classes like the noble class, the mariner class (from the *Age of Mortals* sourcebook), or the master class (from the *War of the Lance* sourcebook). The chorister prestige class, also from the *War of the Lance* sourcebook, is another excellent spiritual bard option.

Performance: At 1st level, the goodfellow commands a higher price for his tumbling show, interspersing his flips and leaps with frivolity and charm. When using the Tumble skill to earn money, the goodfellow adds his Charisma bonus (if any) to his Dexterity bonus to determine the total ability modifier to his Tumble skill check. He does not gain this bonus if using the Tumble skill for any other purpose.

Unencumbered: By 3rd level, the goodfellow has learned to deal with additional encumbrance when tumbling. He may now use the Tumble skill even when his speed is reduced by armor or an excessive load. If armored, he must still apply any armor check penalty to his Tumble skill check.

Swift: A 5th-level goodfellow may tumble at his full speed instead of half his speed with only a –5 penalty to his Tumble check, instead of the standard –10 penalty.

Unhampered: At 7th level, the goodfellow reduces any terrain penalty by 2 when making Tumble checks in unfavorable areas. This effectively eliminates the penalties for lightly obstructed, lightly slippery or sloped terrain.

Evasive: At 9th level, the goodfellow has mastered the art of avoiding threats while tumbling. Against any opponent whose threat area he has successfully moved out of or within by tumbling, the goodfellow gains a +4 dodge bonus to AC and a +2 bonus on any Reflex saves against effects originating from that opponent. Any condition that makes the goodfellow lose his Dexterity bonus to AC also negates these bonuses.

Comedic Timing (Ex): Goodfellows have an uncanny knack of knowing the best time to say or do something for the most effect, which has beneficial uses both in combat and outside of it. When using his Perform or Bluff skills to achieve something based on humor, light-heartedness, ribaldry, or similar comedic themes, the goodfellow adds the listed bonus to his check. This even applies to taunt checks, which are as much biting sarcasm as they are personal insult. In addition to these benefits, a goodfellow

Table 1-7: Goodfellow of Branchala

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day 1st	2nd	3rd	4th
1st	+0	+0	+2	+2	Expert tumbler (performance)	3	0	—	—
2nd	+1	+0	+3	+3	Comedic timing +1	3	1	—	—
3rd	+2	+1	+3	+3	Expert tumbler (unencumbered)	3	2	0	—
4th	+3	+1	+4	+4	—	3	3	1	—
5th	+3	+1	+4	+4	Expert tumbler (swift)	3	3	2	0
6th	+4	+2	+5	+5	Comedic timing +2	3	3	3	1
7th	+5	+2	+5	+5	Expert tumbler (unhampered)	3	3	3	2
8th	+6	+2	+6	+6	—	3	3	3	3
9th	+6	+3	+6	+6	Expert tumbler (evasive)	3	3	3	3
10th	+7	+3	+7	+7	Comedic timing +3	3	3	3	3

adds this bonus as a competence bonus to his initiative check result.

Ex-Goodfellows of Branchala

A goodfellow that abandons his faith or grossly violates the tenets of Branchala loses access to divine spellcasting, but retains his other class features. He may no longer advance as a goodfellow of Branchala, however, until he atones for his actions (see the *atonement* spell description in the *Player's Handbook*), at which point his spellcasting will also be restored.

Healing Hand of Mishakal

In times of war and turmoil, Mishakal's priests find themselves marching alongside armies, tending to the sick and the wounded. Certain Mishakite clerics take their healing arts a step further, learning to channel even more sacred energy into their work and conduct themselves with confidence in the thick of battle. These brave souls, known as the healing hands of Mishakal, comprise the goddess's most devoted and respected sect of acolytes, always ready to help a fallen soldier or heal the wounds of innocents caught in the conflict that surrounds them.

Table 1-8: The Healing Hand of Mishakal

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Mishakal's resolve, pacifist	+1 level of existing divine spellcasting class
2nd	+1	+3	+0	+3	Mishakal's light	+1 level of existing divine spellcasting class
3rd	+1	+3	+1	+3	Mishakal's peace	+1 level of existing divine spellcasting class
4th	+2	+4	+1	+4	Mishakal's mercy	+1 level of existing divine spellcasting class
5th	+2	+4	+1	+4	Mishakal's strength	+1 level of existing divine spellcasting class

Most healing hands are clerics. After the War of Souls, when Mishakal once again returns to Krynn, a small number of paladins arise among the healing hands. A healing hand can benefit from martial training, especially if they are attached to an auxiliary or relief shelter in the middle of enemy territory, but their oath of peace forbids them from striking directly against others.

NPC healing hands can be found wherever and whenever Mishakal's azure light of healing is needed. Mid-level healing hands are assigned in good lands to shrines and temples, ready for adventurers to arrive on the doorstep. High-level healing hands often go out into dangerous, unexplored territory, which is where they might meet player characters and aid them in their efforts against evil.

Hit Die: d8.

Requirements

To qualify to become a healing hand of Mishakal, a character must fulfill all the following criteria:

Alignment: Any good.

Skills: Heal 8 ranks, Knowledge (religion) 4 ranks.

Feats: Skill Focus (Heal)

Spells: Able to cast *cure serious wounds* as a divine spell.

Patron Deity: Mishakal.

Special: The candidate must have served at least 6 months in a shrine or temple of Mishakal tending solely for the sick, the diseased, and the wounded.

Class Skills

The healing hand of Mishakal's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (religion) (Int), Profession (Wis), Sense Motive (Wis) and Survival (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the healing hand of Mishakal prestige class:

Weapon and Armor Proficiency: Healing hands gain no proficiency with any weapon, armor, or shield.

Spells per Day: When a new healing hand level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained. This essentially means that she adds the level of healing hand to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Mishakal's Resolve (Su): At 1st level, the healing hand learns to channel her healing powers even in dangerous environments. She does not provoke an attack of opportunity when casting any spell with the healing descriptor.

Pacifist: A 1st level, the healing hand has sworn an oath of nonviolent action. Although this oath does not prevent her from defending herself or her charges from enemies, she is forbidden to take a life or cause the death of another. For the purposes of this oath, the following creatures are exempt: constructs, elementals, oozes, plants, undead, and vermin. A healing hand that willingly or accidentally breaks this oath suffers the consequences detailed under ex-healing hands of Mishakal, below.

Mishakal's Light (Su): At 2nd level, the curative magic of the healing hand of Mishakal is enhanced. Whenever she casts a spell that cures hit point damage, she adds her Charisma bonus (if any) to the amount of damage healed.

Mishakal's Peace (Ex): By 3rd level, the healing hand no longer needs to voice her prayers to Mishakal when healing others. Any spell she casts with the healing descriptor may be cast without a verbal component (as with the Silent Spell feat). This does not change the effective level of the spell.

Mishakal's Mercy (Su): A 4th-level healing hand is granted the power to confront her enemies directly without inflicting great harm upon them. Once a day, any single bludgeoning weapon she uses may be turned into a *merciful* weapon for a number of rounds equal to the healing hand's class level plus Wisdom bonus (if any). Attacks with this weapon add +2d6 to weapon damage rolls, but all damage caused is non-lethal.

Mishakal's Strength (Ex): A healing hand's curative magic is strengthened at 5th level. Any *cure* spell she casts restores half again as many hit points as normal (as with the Empower Spell feat). This does not change the effective level of these spells.

Ex-Healing Hands of Mishakal

A healing hand is a devoted agent of peace in times of war, and rarely strays from the path of her goddess. Those that break their oath of pacifism, however, lose all benefits of class features and bonus spell progression until they atone for their transgressions (see the *atonement* spell description in the *Player's Handbook*).

Mighty Anvil of Reorx

The priests of Reorx are known as forgers, especially among the dwarves that place the Smith God foremost in their reverence. However, Reorx also sponsors a cadre of doughty warriors in his service known as the mighty anvils. These individuals, who hail from all races that honor Reorx, are the spiritual block upon which the deeds of their faith are hammered, the stalwart champions of creation. A mighty anvil is the bane of any agency that seeks to undo and unmake the world that their patron has brought into being.

Most mighty anvils are multiclassed fighter/clerics with the Forge domain, and the greatest numbers of these are dwarves. Human, gnome and even a few rare half-elf or half-ogre mighty anvils exist, as well, and are respected among the tightly knit brotherhood of mighty anvils regardless of their race.

NPC mighty anvils are found in dwarven halls defending the forges from threats, or in the midst of human mercenary armies making good use of their divine talents. PC clerics of Reorx might encounter a mighty anvil

in the course of the campaign while seeking out magical items to further the Smith God's cause. NPC mighty anvils also recruit promising forgers to join their ranks, as well.

Hit Die: d10.

Requirements

To qualify to become a mighty anvil of Reorx, a character must fulfill all the following criteria:

Alignment: Neutral good, lawful neutral or neutral.

Skills: Craft (armorsmithing, blacksmithing, weaponsmithing or similar) 9 ranks, Knowledge (arcana) 3 ranks, Knowledge (religion) 3 ranks.

Feats: Craft Magic Arms and Armor.

Spells: Able to cast *keen edge* as a divine spell.

Patron Deity: Reorx.

Special: The candidate must have crafted his own magical warhammer with an enhancement bonus of at least +1.

Class Skills

The mighty anvil of Reorx's class skills (and the key ability for each skill) are Appraise (Int), Craft (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (engineering) (Int), Knowledge (religion) (Int), Profession (Wis) and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the mighty anvil of Reorx prestige class:

Weapon and Armor Proficiency: Mighty anvils are proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells per Day: When a new odd-numbered mighty anvil level is gained, the character gains new spells per day as if he had also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of

that class would have gained unless specified below. This essentially means that he adds the level of mighty anvil to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Minor Incus (Su): The 1st-level mighty anvil gains access to the power of creation when in battle. Once a day, he may invoke this ability and increase the enhancement bonus of any magical melee weapon he carries by +1 for a number of rounds equal to 3 plus his Constitution bonus (if any). If he drops the weapon or is disarmed, the item loses the increased bonus.

Reorx's Lore (Ex): As they advance, mighty anvils of Reorx continue to acquire the knowledge of crafting items

Table 1-9: The Mighty Anvil of Reorx

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+0	Minor incus	+1 level of existing divine spellcasting class
2nd	+1	+3	+0	+0	Reorx's lore	—
3rd	+2	+3	+1	+1	Damage reduction 2/—	+1 level of existing divine spellcasting class
4th	+3	+4	+1	+1	Major incus	—
5th	+3	+4	+1	+1	Wrath of creation 1/day	+1 level of existing divine spellcasting class
6th	+4	+5	+2	+2	Reorx's lore, damage reduction 4/—	—
7th	+5	+5	+2	+2	Greater incus	+1 level of existing divine spellcasting class
8th	+6	+6	+2	+2	Wrath of creation 2/day	—
9th	+6	+6	+3	+3	Damage reduction 6/—	+1 level of existing divine spellcasting class
10th	+7	+7	+3	+3	Reorx's lore, supreme incus	—

of power. At 2nd level and again at 6th and 10th levels, the mighty anvil gains a bonus item creation feat. He must meet any requirements of the feats he chooses.

Damage Reduction (Su): By 3rd level, the mighty anvil begins to literally take on the characteristics of his title. He gains damage reduction 2/—, which increases to 4/— at 6th level and 6/— at 9th level.

Major Incus (Su): At 4th level, a mighty anvil's connection to the power of creation grows. This works like minor incus, above, but the mighty anvil is now able to increase a melee weapon's enhancement bonus by +2 instead of +1, or he may split the increase between two melee weapons (+1 increase each) or one melee weapon and one suit of armor for the duration.

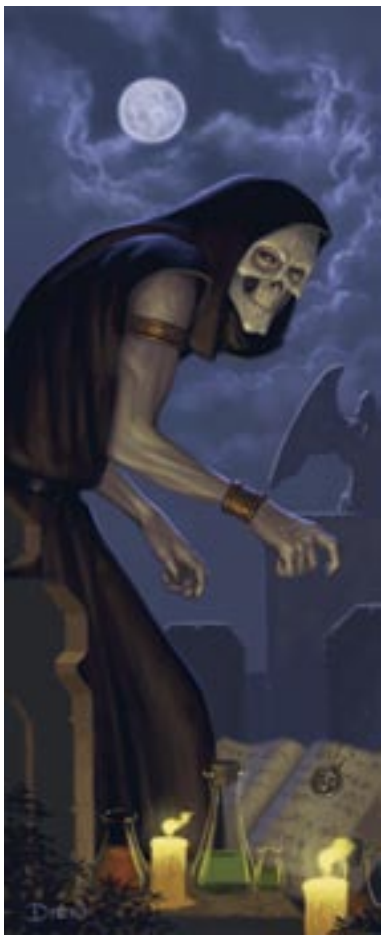
Wrath of Creation (Su): Once a day, a 5th-level mighty anvil may focus the power of Reorx into a blow that bypasses any crafted armor or shield as if it were not there. Using a full attack action, the mighty anvil makes a single attack at his highest attack bonus against an armored opponent. That opponent does not gain the benefit of any armor or shield bonus from equipment, including even magical armor or shields, *bracers of armor*, etc. An 8th-level mighty anvil may use this ability twice a day.

Greater Incus (Su): At 7th level, the power of creation surges through the mighty anvil's magic arms and armor. This ability works like major incus, but the mighty anvil is now able to increase a melee weapon's enhancement bonus by +3. He may instead split this bonus between a melee weapon and a suit of armor (+2 and +1), two melee weapons and a suit of armor (+1 each), or a melee weapon, suit of armor, and shield.

Supreme Incus (Su): A 10th-level mighty anvil's conduit to the power of creation reaches its peak. He may now increase a weapon's enhancement bonus by +4, or split this increase between any combinations of melee weapon, armor and shield.

Ex-Mighty Anvils of Reorx

A mighty anvil that violates the tenets of his faith or uses his craftsmanship to sunder or destroy that of another immediately loses access to all supernatural abilities and spell progression, and may no longer advance as a mighty anvil. He regains his abilities and advancement potential if he atones (see the *atonement* spell description in the *Player's Handbook*).



Necrotheurge of Chemosh

Necromancers, wizards who make up half of the Order of the Black Robes, have long felt that they are the true masters of the magic of death and undeath. The followers of Chemosh, Lord of the Dead, challenge this bold claim. Certain priests of Chemosh, filled with a thirst to learn the true power of necromancy, find that their dark patron is happy to oblige them. These individuals are known as necrotheurges, privy to secrets even the wizards of Nuitari would barter their souls away to know. They surround themselves with undead servants and conduct unspeakable rites to expand their power and that of their god on Krynn.

The majority of necrotheurges are clerics of Chemosh. Occasionally, a wizard who has specialized in necromancy will be lured from the wizardly Orders prior to taking his Test and commit himself to Nuitari. These multiclassed wizard/clerics, having foresworn further advancement as arcane spell users, find that their existing necromantic spells are well complemented by Chemosh's unholy gifts.

NPC necrotheurges secure hidden crypts, dank basements, and dusty tombs for their rituals and study. They might be encountered in catacombs or ruined castles, allied with evil warlords or duped nobles who seek immortality. Player characters, especially those devoted to Mishakal or Kiri-Jolith, will find a necrotheurge to be a dangerous adversary.

Hit Die: d6.

Requirements

To qualify to become a necrotheurge of Chemosh, a character must fulfill all the following criteria:

Alignment: Any evil.

Skills: Knowledge (religion) 9 ranks, Spellcraft 9 ranks.

Feats: Extra Turning, Spell Focus (necromancy)

Spells: Able to cast *animate dead* as a divine spell.

Patron Deity: Chemosh.

Special: The candidate must have once had at least 20 HD of undead under her control prior to acquiring levels in this class, including Large, Medium and Small zombies or skeletons.

Class Skills

The necrotheurge of Chemosh's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Profession (Wis) and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the necrotheurge of Chemosh prestige class:

Weapon and Armor Proficiency: Necrotheurges gain no proficiency with any weapon, armor, or shield.

Spells per Day: When a new necrotheurge level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of necrotheurge to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Death Domain (Su): Necrotheurges gain access to the Death domain, including the granted power. If the necrotheurge already has this domain, she gains no additional benefit. The necrotheurge's levels in this prestige class stack with her cleric levels when determining the effects of the granted power.

Necromantic Specialist (Su): The power of the necrotheurge's magic is attuned to spells that deal with death and unlife. The necrotheurge casts all necromancy spells as if her caster level were one level higher than it actually is.

Rebuke Undead (Su): The necrotheurge's ability to dominate undead continues once she adopts this prestige class. Her necrotheurge levels stack with her cleric levels for the purpose of rebuking or commanding undead.

Outer Circle Rite of Chemosh (Su): The Outer Circle accepts necrotheurges who have passed a probationary period of study and can now access the first stage of secrets. Once she reaches 2nd level, the necrotheurge's limit for controlling undead animated with spells increases to 5 HD per caster level, rather than 4 HD per level. The number of undead she can create with *animate dead* increases to three times the necrotheurge's caster level.

Aura of Desecration (Su): Once a day as a free action, the 3rd-level necrotheurge may create an effect that works like a *desecrate* spell in a 20 ft. radius centered on her. This aura moves with the necrotheurge and lasts a number of minutes equal to her Intelligence bonus (if any). The aura negates the effects of a *consecrate* spell if the necrotheurge moves within that spell's area of effect. The necrotheurge may use this ability twice a day at 6th level, and three times a day at 9th level.

Aura of Animation (Su): Once per day, as a standard action, the 4th-level necrotheurge may create an *animate dead* effect that works like the spell but targets all corpses within a 20 ft. radius area centered on the necrotheurge (caster level equals necrotheurge's caster level). The necrotheurge may use this ability twice a day at 7th level, and three times a day at 10th level.

Middle Circle Rite of Chemosh (Su): The Middle Circle is open only to necrotheurges who have shown the talent and experience required to be shown the next most layer of secrets. At 6th level, the necrotheurge may add her Intelligence bonus (if any) to her caster level for the purposes of determining which types of undead the necrotheurge can create with a *create undead* spell. Note that this stacks with the necromantic specialist class feature, above. In addition, the number of undead the necrotheurge can create with the *animate dead* spell increases to four times her caster level, and her limit for controlling them increases to 6 HD per caster level.

Table 1-10: The Necrotheurge of Chemosh

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Death domain, necromantic specialist, rebuke undead	+1 level of existing divine spellcasting class
2nd	+1	+3	+0	+3	Outer Circle Rite of Chemosh	+1 level of existing divine spellcasting class
3rd	+1	+3	+1	+3	Aura of desecration 1/day	+1 level of existing divine spellcasting class
4th	+2	+4	+1	+4	Aura of animation 1/day	+1 level of existing divine spellcasting class
5th	+2	+4	+1	+4	—	+1 level of existing divine spellcasting class
6th	+3	+5	+2	+5	Aura of desecration 2/day, Middle Circle Rite of Chemosh	+1 level of existing divine spellcasting class
7th	+3	+5	+2	+5	Aura of animation 2/day	+1 level of existing divine spellcasting class
8th	+4	+6	+2	+6	—	+1 level of existing divine spellcasting class
9th	+4	+6	+3	+6	Aura of desecration 3/day	+1 level of existing divine spellcasting class
10th	+5	+7	+3	+7	Aura of animation 3/day, Inner Circle Rite of Chemosh	+1 level of existing divine spellcasting class

Inner Circle Rite of Chemosh (Su): Only the most devoted followers of the Lord of the Dead may gain access to the rites of the Inner Circle. At 10th level, the necrotheurge may add her Intelligence bonus (if any) to her caster level for the purposes of determining which types of undead the necrotheurge can create with a *create greater undead* spell. Note that this stacks with the necromantic specialist class feature, above. In addition, the number of undead the necrotheurge can create with the *animate dead* spell increases to five times her caster level, and her limit for controlling them increases to 7 HD per caster level.

Ex-Necrotheurges of Chemosh

Necrotheurges live in constant fear of losing control of their undead charges, and thus are often the most fervent servants of Chemosh. Those few who, for some reason, violate their dread patron's tenets or change to a non-evil alignment immediately lose access to all class features including supernatural abilities and bonus spell progression and may no longer advance as a necrotheurge. In addition, all undead controlled by or in the command of the necrotheurge at the time of his betrayal are released from his control and seek to destroy the offending priest at the earliest opportunity.

Chemosh typically abandons such an individual to his fate, although under exceptional circumstances an atonement spell (see the *atonement* spell description on page 201 of the *Player's Handbook*) together with sacrifices and offerings may be enough to give back to the necrotheurge his abilities and advancement potential.

Pagefinder of Gilean

War and ruin are the bane of knowledge and learning, a fact that strikes to the heart of the priesthood of Gilean. As libraries and schools are plundered and volumes of historical and even mystical importance are taken, it becomes the sacred duty of Gilean's scholarly clerics to recover them. The pagefinders of Gilean are at the forefront of these efforts, sage-priests that use their mastery of script and scripture to find, locate, and make use of lost knowledge and writing. They are pre-eminent scribes and adventurers, exemplars of their faith and the teachings of their church.

The majority of pagefinders come to the class through the cleric and rogue backgrounds. Few others meet the requirements, though nobles, experts, and even wizards are occasional candidates. Candidates often pursue the loremaster prestige class in addition to levels in this class, as the abilities of each class complement each other.

NPC pagefinders can be found in most parts of Ansalon where war or natural disaster has led to looting or banditry. There, they work to re-establish centers of learning and chapels to Gilean, employing the help of adventurers and even Aesthetics of the Great Library in recovering ancient scrolls and long-lost books.

Hit Die: d6.

Requirements

To qualify to become a pagefinder of Gilean, a character must fulfill all the following criteria:

Alignment: Lawful neutral, neutral, or neutral good.

Skills: Decipher Script 4 ranks, Knowledge (history) 8 ranks.

Feats: Scribe Scroll.

Spells: Able to cast *locate object* as a divine spell.

Patron Deity: Gilean.

Special: The candidate must have recovered at least three books, volumes, or tomes for the Holy Order of Gilean that were lost or stolen, and be able to read or write at least three languages other than Common and her own regional or racial languages.

Class Skills

The pagefinder of Gilean's class skills (and the key ability for each skill) are Appraise (Int), Concentration (Con), Craft (Int), Decipher Script (Int), Forgery (Int), Knowledge (all skills, taken separately) (Int), Profession (Int), Search (Int), Speak Language (N/A), Spellcraft (Int), Spot (Wis) and Use Magic Device (Cha).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the pagefinder of Gilean prestige class:

Weapon and Armor Proficiency: Pagefinders gain no proficiency with any weapon, armor, or shield.

Table 1-11: The Pagefinder of Gilean

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Graven spells, research, scroll defense +1	+1 level of existing divine spellcasting class
2nd	+1	+0	+0	+3	Bonus language, glyph mastery	+1 level of existing divine spellcasting class
3rd	+1	+1	+1	+3	Scroll defense +2	+1 level of existing divine spellcasting class
4th	+2	+1	+1	+4	Bonus language, trap sense +1	+1 level of existing divine spellcasting class
5th	+2	+1	+1	+4	Scroll defense +3, whisper of the written word	+1 level of existing divine spellcasting class
6th	+3	+2	+2	+5	Bonus language, trap sense +2	+1 level of existing divine spellcasting class
7th	+3	+2	+2	+5	Scroll defense +4	+1 level of existing divine spellcasting class
8th	+4	+2	+2	+6	Bonus language, trap sense +3	+1 level of existing divine spellcasting class
9th	+4	+3	+3	+6	Scroll defense +5	+1 level of existing divine spellcasting class
10th	+5	+3	+3	+7	Bonus language, intimate of the inscription	+1 level of existing divine spellcasting class

Spells per Day: When a new pagefinder level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of pagefinder to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Graven Magic (Su): The pagefinder is proficient in the use of all forms of written or inscribed magic. She adds the following spells to her spell list, and she may add her Intelligence bonus to all caster level checks she makes when casting spells from scrolls.

Pagefinder Additional Spells

0 Level: *arcane mark, message*

1st Level: *erase, identify*

3rd Level: *arcane sight, explosive runes, illusory script, secret page, sepia snake sigil*

6th Level: *analyze dweomer*

7th Level: *greater arcane sight*

Research (Ex): The pagefinder's most basic talent is in using her sharp eye and quick mind to locate and identify references and notations in books, scrolls, and journals. If she is looking for a specific reference or book related to a Craft, Knowledge, or Profession skill in which she has at least 2 ranks, she may make a Search check to find it. The DC of this check begins at 10 for a relatively simple reference, to as high as 30 for extremely obscure notations. This research takes 1d4 hours, but the pagefinder can take 10 if she is not distracted. 5 ranks in a related Craft, Knowledge, or Profession skill will provide a +2 synergy bonus on the Search check.

Scroll Defense (Su): The pagefinder's familiarity with and understanding of scribed magic affords her a level of protection from spells cast from scrolls. Beginning at 1st level, the pagefinder adds the listed bonus to all saving throws, and as a dodge bonus to her Armor Class, against spells cast from scrolls. The pagefinder loses this bonus whenever she would be denied her Dexterity bonus to AC (for example, if she is helpless or flatfooted).

Bonus Language (Ex): Pagefinders need to acquire a mastery of other written and spoken forms to aid them in their identification of and acquisition of their materials. At 2nd level and at every other even-numbered pagefinder level, the pagefinder may add a language to her existing repertoire. These languages can (and often do) include rare or obscure languages, such as Draconic, Druidic, Infernal, or High Ogre.

Glyph Mastery (Su): At 2nd level, the pagefinder that casts a *glyph of warding, explosive runes, sepia snake sigil,* or *greater glyph of warding* spell may treat her caster level as one level higher than it actually is for the purposes of all effects related to the *glyph, rune,* or *sigil*. In addition, she herself may add her Intelligence bonus (if any) to all saving throws she makes against other *glyphs of warding, explosive runes,* or *sepia snake sigils*.

Trap Sense (Ex): The 4th-level pagefinder gains an intuitive sense that alerts her to danger from traps, giving her a +1 bonus on Reflex saves made to avoid traps and a +1 to her AC against attacks made by traps. This bonus increases to +2 at 6th level and +3 at 8th level. This bonus stacks with the similar bonus gained by rogue levels and other classes with this ability.

Whisper of the Written Word (Ex): At 5th level, the pagefinder acquires an uncanny knack for finding what she wants in a book or volume, or even an entire library or stack of scrolls. When using the Search skill to research, the pagefinder gains a +10 insight bonus. Like a rogue, she may also use a Search check (with this additional bonus) when looking for magical traps that take the form of a rune or glyph, such as a *glyph of warding* or *explosive runes*.

Intimate of the Inscription (Su): At 10th level, the pagefinder is granted one of the God of the Book's greatest gifts. By picking up any book, scroll, volume, or written document, the pagefinder can spend 1d4 minutes

concentrating and discern the contents of the item in question. She can summarize and understand the premise of the text of a tome, instantly identify which spells are stored on a scroll, and glean the basic facts from a journal or casebook. If she chooses to actually read the book or item, the time it takes for her to read it is reduced by a factor of ten. Using this ability will not trigger explosive runes, glyphs, or other magical traps unless she actually reads the book or scroll, though it will alert her to their presence. Likewise, she cannot cast spells from scrolls or spellbooks with only a cursory examination in this fashion, nor benefit from books that grant specific magical effects upon the reader.

Ex-Pagefinders of Gilean

A pagefinder that violates the sacred tenets of Gilean's faith, such as by willfully destroying books of knowledge or aiding in the repression of learning, loses all supernatural abilities and spell progression and can no longer advance as a pagefinder of Gilean until he atones for his actions (see the *atonement* spell description in the *Player's Handbook*).

Phoenix of Habbakuk

The phoenices of Habbakuk take their name from their patron deity's symbol, the blue-feathered bird of rebirth and renewal. Like this legendary creature, the phoenices of Habbakuk have been reborn, either literally or figuratively, brought back from the brink of oblivion or darkness by another. They live on borrowed time, doing what they can to bring swift action against the forces of evil, knowing that they have had another chance given to them. Because of their natures, however, they are loners and drifters, bearing the blue pinion as they travel resolutely onwards against the winds of fate.

The best candidate for a phoenix is a ranger, a class that forms the foundation of Habbakuk's deathless hunters. Clerics and druids are also relatively common, while levels in fighter, barbarian, rogue and mariners are more rare albeit appropriate choices.

NPC phoenices are usually encountered before a PC ranger or cleric of Habbakuk dies or turns to evil. Later in their careers, when melancholy and despair have taken their toll, an NPC phoenix may seek out a PC to transfer the blue pinion to them.

Hit Die: d8.

Requirements

To qualify to become a phoenix of Habbakuk, a character must fulfill all the following criteria:

Alignment: Lawful good, neutral good, chaotic good or neutral.

Base Attack Bonus: +5.

Skills: Knowledge (nature) 4 ranks, Knowledge (religion) 4 ranks, Survival 4 ranks.

Feats: Diehard, Track.

Patron Deity: Habbakuk.

Special: Must have died or been rescued from dying by a priest of Habbakuk, or atoned for evil actions by a priest of Habbakuk, and been handed the blue pinion feather that marks them as a phoenix of Habbakuk.

Class Skills

The phoenix of Habbakuk's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Hide (Dex), Jump (Str), Knowledge (dungeoneering) (Int), Knowledge (geography) (Int), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Ride (Dex), Search (Int), Spot (Wis), Survival (Wis), Swim (Str), and Use Rope (Dex).

Skill Points at Each Level: 4 + Int modifier.

Table 1-12: The Phoenix of Habbakuk

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+0	+2	Melancholy, ranger abilities, revenant's courage
2nd	+2	+3	+0	+3	Fast movement
3rd	+3	+3	+1	+3	Relentless tracker
4th	+4	+4	+1	+4	Flames of renewal
5th	+5	+4	+1	+4	Revenant's strength 1/day
6th	+6	+5	+2	+5	Flames of redemption
7th	+7	+5	+2	+5	Revenant's strength 2/day
8th	+8	+6	+2	+6	Flames of restoration
9th	+9	+6	+3	+6	Revenant's strength 3/day
10th	+10	+7	+3	+7	Flames of rebirth

Rangers and the Holy Orders

A ranger that wishes to cast spells from the ranger list at 4th level and beyond requires a patron deity. Rangers are elite trackers, woodsmen, guides, and wilderness warriors, and their choice of patron depends largely on their alignment. Habbakuk is by far the most commonly revered ranger deity, granting spells to good rangers and some neutral ones. Chislev has a few rangers among her worshippers, working in conjunction with her druids and clerics. Of the evil gods, Sargonnas is a popular choice for rangers that have turned to the path of the bounty hunter or vigilante, with Zeboim claiming some seagoing rangers as her own.

Rangers do not form part of any of the Holy Orders per se, although they are acknowledged by clerics of their patron deity. They do not require a *medallion of faith*. Few actively pursue religious training or leadership. Instead, they bring aid to and work closely with the priesthoods, churches, and cults in areas struggling with the wild.

Class Features

All the following are class features of the phoenix of Habbakuk prestige class:

Weapon and Armor Proficiency: Phoenices are proficient with all simple and martial weapons, with light and medium armor, and with shields (but not tower shields).

Melancholy (Su): The phoenix of Habbakuk knows that he was brought back from the brink, and living at the grace of his god. He no longer suffers the effects of aging (including magical effects which age the character), but his existence swiftly takes its toll on him. His melancholic nature causes him to suffer a -1 morale penalty to all Charisma-based ability or skill checks for each level of phoenix of Habbakuk that he gains, including the first, as he loses his ability to summon his self-worth.

Ranger Abilities (Ex): The phoenix of Habbakuk adds his levels in this prestige class to his levels in ranger when figuring advancement in favored enemies, his animal companion, effective ranger caster level (for the purposes of caster level checks, duration, and other spell variables), and when making wild empathy checks. If the phoenix of Habbakuk did not previous have levels in ranger, he uses his phoenix of Habbakuk level to determine wild empathy checks and favored enemies, and gains an animal companion at 4th level. The phoenix of Habbakuk does not count his levels in this class towards other ranger abilities, such as combat style, spells per day, or additional class features earned at higher ranger levels.

Revenant's Courage (Su): The phoenix of Habbakuk has already seen some of the worst the world can offer and has extraordinary resilience in the face of danger. He adds his phoenix of Habbakuk level to all saving throws vs. fear effects.

Fast Movement (Ex): The 2nd-level phoenix's land speed is faster than the norm for his race by +10 feet. This benefit applies only when he is wearing no armor, light armor, or medium armor and not carrying a heavy load. Apply this bonus before modifying the phoenix's speed because of any load carried or armor worn.

Relentless Tracker (Ex): The single-minded drive of the 3rd-level phoenix of Habbakuk to find his quarry grants him a +10 bonus to a Survival check used to track a specific individual. Each day, the phoenix of Habbakuk may change the target of this ability in order to gain the bonus when tracking another, but 24 hours must have elapsed since the last time the phoenix used his Survival skill to do so.

Flames of Renewal (Ex): Once a day at 4th level, the phoenix of Habbakuk may channel the power of his divine patron and remove all exhaustion, fatigue, fear, nausea, paralysis, or sickened conditions from a single target touched (or himself). If the cause of those conditions is still present, he is subjected to the effects on the following round, but may make a new saving throw (if possible) with a +4 insight bonus. This effect creates a visible aura of blue flames around the phoenix which do not generate heat, but which give off as much light as a torch for one full round before subsiding.

Revenant's Strength (Su): Beginning at 5th level, the phoenix of Habbakuk may focus his god-granted dedication in order to gain a +4 morale bonus to his Strength score for a number of rounds equal to 3 plus his Wisdom modifier. He may use this ability once per day at 5th level, which increases to twice a day at 7th level and three times a day at 9th level.

Flames of Redemption (Su): Once a day at 6th level, the phoenix of Habbakuk may draw upon the power of his divine patron and remove all compulsion, charm, or curse effects from a single target touched (or himself). This effect works like a *break enchantment* and *remove curse* spell with a caster level equal to the phoenix of Habbakuk's character level. This ability gives off blue light in the same manner as the flames of renewal ability does (see above).

Flames of Restoration (Su): Once a day at 8th level, the phoenix of Habbakuk may call upon the restorative gifts of his divine patron and grant the effects of a *restoration* spell upon a single target touched (or himself). This includes eliminating negative energy levels, restoring temporary ability damage, and other conditions. As with other related class features, using this ability creates a blue light effect (see flames of renewal, above).

Flames of Rebirth (Su): Once a week at 10th level, the phoenix of Habbakuk is granted the power to *raise dead*, as

the spell, except that this ability also works on a target slain by a death effect. Much like related abilities, this ability generates blue light for a full round (see flames of renewal, above). If the phoenix himself is slain, this ability functions automatically upon him, regardless of whether he has already used it that week. The phoenix of Habbakuk is consumed by blue flames, which destroy any and all non-magical combustible items he might be carrying and reducing his body to ashes. 1d4 minutes later, his body reforms naked from the ashes, fully healed, but his phoenix of Habbakuk level drops by one (to 9th level) as described in the text of the *raise dead* spell.

Ex-Phoenices of Habbakuk

A phoenix of Habbakuk is the servant of his deity and the responsibility remains with him until he passes the blue pinion onto another. If he changes his alignment to evil or otherwise forsakes his duty, he loses all supernatural or spell-like class features and may no longer advance as a phoenix of Habbakuk until he atones (see the *atonement* spell description in the *Player's Handbook*). Habbakuk makes every effort to have any wayward phoenices brought back into the flock, however, and most do not remain so afflicted for long. Phoenices of Habbakuk who abandon the class in this manner are still afflicted with the effects of melancholy.

If a phoenix of Habbakuk hands over the blue pinion to another candidate, he may never again advance as a phoenix of Habbakuk and cannot draw upon the flame-related abilities of the class, but is otherwise not penalized. Abandoning the class in this manner also eliminates the phoenix's melancholy penalty, but he once again feels the ravages of age.

Plague Knight of Morgion

The Black Wind's followers are legion, especially in dark times of pestilence and sickness. They are seldom organized, nor do they operate openly, but one group of his diseased faithful constitutes the exception to this rule. Wearing the semblance of lepers or beggars surrounded by vermin, the plague knights of Morgion dispel such thoughts when inspected more closely. With rank breath and a corroded steel blade drawn from under tattered robes, a plague knight is one of the deadliest threats in a world that struggles under an epidemic's yoke.

Candidates for membership in Morgion's legion of plague knights come from any number of warrior backgrounds, from evil fighters and rangers to clerics and rogues. Some of the more dangerous plague knights are also druids, corruptors of nature.

NPC plague knights travel in groups with minor adepts and disciples of Morgion, spreading disease and fear in small communities and villages. PC heroes may encounter them terrorizing a town, despoiling a manor or estate, or even uncover a plot to infiltrate a larger city with plague knights and their infected animal swarms.

Hit Die: d8.

Requirements

To qualify to become a plague knight of Morgion, a character must fulfill all the following criteria:

Alignment: Any evil.

Base Attack Bonus: +5.

Base Fortitude Save: +4.

Skills: Heal 4 ranks, Intimidate 4 ranks, Knowledge (religion) 4 ranks.

Table 1-13: The Plague Knight of Morgion

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day 1st	2nd	3rd	4th
1st	+1	+2	+0	+0	Plaguebearer, abyssal swarm	0	—	—	—
2nd	+2	+3	+0	+0	Noxious smite 1/day	1	—	—	—
3rd	+3	+3	+1	+1	Extend disease	1	0	—	—
4th	+4	+4	+1	+1	—	1	1	—	—
5th	+5	+4	+1	+1	Empower disease	1	1	0	—
6th	+6	+5	+2	+2	Noxious smite 2/day	1	1	1	—
7th	+7	+5	+2	+2	Persistent disease	2	1	1	0
8th	+8	+6	+2	+2	—	2	1	1	1
9th	+9	+6	+3	+3	Maximize disease	2	2	1	1
10th	+10	+7	+3	+3	Living disease	2	2	2	1

Plaguebearer Disease	Infection DC	Incubation	Damage
Blinding sickness	Ingested 16	1d3 days	1d4 Str1
Cackle fever	Inhaled 16	1 day	1d6 Wis
Filth fever	Injury 12	1d3 days	1d3 Dex, 1d3 Con
Mindfire	Inhaled 12	1 day	1d4 Int
Red ache	Injury 15	1d3 days	1d6 Str
Shakes	Contact 13	1 day	1d8 Dex
Slimy doom	Contact 14	1 day	1d4 Con2

1 Each time the victim takes 2 or more damage from the disease, he must make another Fortitude save or be permanently blinded.

2 When damaged, character must succeed on another saving throw or 1 point of damage is permanent drain instead.

Patron Deity: Morgion.

Special: The candidate must have willingly contracted at least three diseases and survived without magical treatment.

Class Skills

The plague knight of Morgion's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Handle Animal (Wis), Heal (Wis), Intimidate (Cha), Jump (Str), Knowledge (religion) (Int), Profession (Wis), Search (Int), Survival (Wis) and Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the plague knight of Morgion prestige class:

Weapon and Armor Proficiency: Plague knights are proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells: A plague knight has the ability to cast a small number of divine spells. To cast a plague knight spell, a plague knight must have a Wisdom score of at least 10 + the spell's level, so a plague knight with a Wisdom of 10 or lower cannot cast these spells.

Plague knight bonus spells are based on Wisdom, and saving throws against these spells have a DC of 10 + spell level + the plague knight's Wisdom modifier. When the plague knight gets 0 spells per day of a given spell level, he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level. The plague knight's spell list appears below. A plague knight has access to any spell on the list and can freely choose which to prepare, just as a cleric. A plague knight prepares and casts spells just as a cleric does (though a plague knight cannot spontaneously cast *cure* or *inflict* spells).

Abyssal Swarm (Ex): At 1st level, the plague knight gains the services of an unusually virulent and powerful swarm chosen from the following list: bat swarm, rat swarm, or spider swarm. The swarm has the fiendish template and its type changes to magical beast (swarm).

Once per day, as a full-round action, a plague knight may magically call his abyssal swarm from the Bronze Tower of the Abyss in which it resides. This ability is the equivalent of a spell of a level equal to half the plague knight's character level. The abyssal swarm immediately appears adjacent to the plague knight, seeming to spill forth from under his robes, out of his clothing, etc. and remains for 2 hours per plague knight level; it may be dismissed at any time as a free action.

Each time the abyssal swarm is called, it appears in full health, regardless of any damage it may have taken previously. Calling an abyssal swarm is a conjuration (calling) effect.

Should the plague knight's abyssal swarm die, it immediately disappears. The plague knight may not summon another swarm for thirty days or until he gains a plague knight level, whichever comes first, even if the swarm is somehow returned from the dead. During this thirty-day period, the plague knight takes a –1 penalty on attack and weapon damage rolls.

Except for the changes above, the plague knight's abyssal swarm advances in power with the plague knight like a blackguard's fiendish servant does (see the *Dungeon Master's Guide*). The swarm possesses a collective intelligence, so it can communicate and respond to its master's wishes just like a fiendish servant does. If a plague knight wishes, he can choose to replace his abyssal swarm with a more powerful type of swarm at higher levels, as follows:

3rd Level: Fiendish locust swarm

5rd Level: Fiendish centipede swarm

9th Level: Fiendish hellwasp swarm

A plague knight's character level for the purposes of determining these advanced abyssal swarm's bonus abilities, Hit Dice and other features is reduced by -2 for a locust swarm, -4 for a centipede swarm and -8 for a hellwasp swarm.

Plaguebearer (Su): Plague knights are somewhat resistant to the diseases they inflict upon others. A plague knight can willingly contract a strain of a disease without suffering the ill effects of the disease, but each strain he contracts lowers his Constitution score by 1. The diseases he carries can be spread in the usual way, or he can use them for his noxious smite ability once he reaches 2nd level. A plague knight begins with one strain chosen from the table, and may acquire another at each odd-numbered level of plague knight.

A plague knight may attempt to contract diseases apart from those he gains through level advancement, but must actively seek them out. A plague knight is not immune to disease, and if exposed to one that he does not already carry he must decide at the point of exposure whether he wants to contract it as part of this ability, or become properly infected (and therefore suffer the effects).

When a plague knight acquires a new strain he may attempt to replace an older strain with the new one, instead of taking another point from his Constitution score. This requires a successful Fortitude save against the DC of the disease to be replaced. Failure means that the plague knight is now infected with the older strain instead of merely carrying it (taking the listed damage with no incubation period), and must purge himself of the disease in the usual fashion.

Noxious Smite (Su): Once a day at 2nd level, the plague knight can channel any disease strain that he has harbored into a melee attack, even if the disease is not injury-based. If the attack is successful and causes damage, the target must immediately make a Fortitude saving throw (DC 10 + plague knight level + Con modifier) or contract the disease. The target gains another saving throw each day, as normal, and after the first initial noxious smite the DC of the save is equal to the disease's normal save DC.

The plague knight may make an additional noxious smite attempt at 6th level and a third attempt at 10th level. Any noxious smite attack that fails to hit or does not deal damage is wasted. A plague knight must declare that he is using this ability before he determines whether or not he has landed a successful hit on his target.

Extend Disease (Su): At 3rd level, the plague knight may choose to extend the incubation period of any disease strain he is currently harboring to twice as long as normal (2 days, or 2d3 days, as appropriate). This is useful for infecting a target that the plague knight does not want to immediately show symptoms.

Empower Disease (Su): A 5th level plague knight is capable of intensifying the disease strains he harbors, increasing their damage by one and a half times the standard damage.

Persistent Disease (Su): A 7th level plague knight's diseases are much harder to shake off than normal. For any disease harbored by the plague knight that a target contracts, the number of successful daily saving throws required before the disease is really eliminated increases by one.

Maximize Disease (Su): A 9th level plague knight's diseases have reached maximum potency in his system. Any such disease harbored by a plague knight and infected by another deals maximum ability damage. This does not stack with Empower Disease, above.

Living Disease (Su): By 10th level, the infernally charged diseases that infect the plague knight's internal systems literally change him. His type changes to outsider (native), and he is no longer affected by spells that target humanoids. However, the *remove disease* spell now causes him actual harm if cast upon him, dealing 1d6 points of damage per caster level with no saving throw. Plague knights of this level learn to avoid directly confronting paladins and other curative individuals.

Plague Knight Spell List

Plague knights choose their spells from the following list:

1st Level: *cause fear, chill touch, cure light wounds, detect animals or plants, doom, inflict light wounds, obscuring mist*

2nd Level: *cure moderate wounds, darkness, fog cloud, inflict moderate wounds, spider climb, summon swarm, touch of idiocy, warp wood.*

3rd Level: *contagion, cure serious wounds, deeper darkness, diminish plants, inflict serious wounds, spike growth, stinking cloud.*

4th Level: *antiplant shell, blight, cure critical wounds, giant vermin, inflict critical wounds, plague of rats*, poison*

* Spell from *DRAGONLANCE Campaign Setting.*

Ex-Plague Knights of Morgion

A plague knight who abandons his faith or betrays the tenets of the cult of Morgion loses all supernatural and

Table 1-14: The Righteous Cohort of Kiri-Jolith

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Fraternal oath, rallying cry 1/day	+1 level of existing divine spellcasting class
2nd	+1	+3	+0	+3	Lesser aura of discipline	+1 level of existing divine spellcasting class
3rd	+2	+3	+1	+3	Bonus feat, empower leader +2	+1 level of existing divine spellcasting class
4th	+3	+4	+1	+4	Rallying cry 2/day	+1 level of existing divine spellcasting class
5th	+3	+4	+1	+4	Empower leader +3	+1 level of existing divine spellcasting class
6th	+4	+5	+2	+5	Bonus feat, second wind	+1 level of existing divine spellcasting class
7th	+5	+5	+2	+5	Greater aura of discipline	+1 level of existing divine spellcasting class
8th	+6	+6	+2	+6	Empower leader +4, Rallying cry 3/day	+1 level of existing divine spellcasting class
9th	+6	+6	+3	+6	Bonus feat	+1 level of existing divine spellcasting class
10th	+7	+7	+3	+7	Empower leader +5, unswerving honor	+1 level of existing divine spellcasting class

spell-like abilities including bonus spell progression until he atones (see the *atonement* spell description in the *Player's Handbook*). In addition, all diseases that the plague knight currently safely harbors immediately infect the plague knight fully, and he suffers the effects without an incubation period. He must recover from these diseases as he normally would.

Righteous Cohort of Kiri-Jolith

The Sword of Justice's greatest champions are paladins and leaders of men, but it is the righteous cohort that is most beloved of Kiri-Jolith. The righteous cohort is sent to the front lines of the battle against evil and chaos, a sergeant steeled by experience in battle and girded with the faith of her deity. As officiating priests in their own right, the righteous cohorts represent their god's focus on camaraderie, obedience, brotherhood, and unswerving loyalty to the cause of Light. Wherever there is a strong and just knight or general leading his soldiers to war, there is a chance that among the troops a righteous cohort is rallying the spirit and morale of the unit.

Most righteous cohorts are clerics or fighter/clerics. Some are paladins, eschewing their traditional roles as leaders and singular heroes to join the ranks of the soldiers. Most other classes are too undisciplined, too individual, or simply unsuited for the life of a righteous cohort.

NPC righteous cohorts are found whenever Kiri-Jolith's faith is active on Krynn, dispatched by the Holy Order to foster teamwork and discipline among the ranks of such groups as the Knights of Solamnia or the armies of Ergoth. High-level righteous cohorts often serve as mentors and trainers in larger encampments or fortresses, bringing the true faith of their god to the men and women who serve in Krynn's armies.

Hit Die: d10.

Requirements

To qualify to become a righteous cohort of Kiri-Jolith, a character must fulfill all the following criteria:

Alignment: Lawful good or neutral good.

Base Attack Bonus: +4.

Base Fortitude Save: +4.

Skills: Diplomacy 8 ranks, Knowledge (religion) 4 ranks, Spot 4 ranks

Feats: Martial Weapon Proficiency (any), Diehard.

Spells: Able to cast 2nd-level divine spells.

Patron Deity: Kiri-Jolith.

Special: The candidate must have served under at least three different officers or military leaders for no less than three months each, and been involved in at least one major battle or conflict under each leader.

Class Skills

The righteous cohort of Kiri-Jolith's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Intimidate (Cha), Jump (Str), Knowledge (religion), Listen (Wis), Ride (Dex), Spot (Wis) and Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the righteous cohort of Kiri-Jolith prestige class:

Weapon and Armor Proficiency: Righteous cohorts are proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells per Day: When a new righteous cohort level is gained the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of righteous cohort to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Fraternal Oath (Su): The righteous cohort is at her most effective when supporting and aiding a military or armed unit. Her oath of fraternity grants her a morale bonus equal to her Wisdom bonus (if any) to all aid another checks used to support an ally in combat. However, if she willingly or intentionally abandons her allies during a melee to flee the battle or retreat, she suffers a -2 penalty to all attack rolls, saving throws, and ability or skill checks for 24 hours afterward. Depending on the circumstances, she may also need to atone in order to regain her righteous cohort abilities (see ex-Righteous Cohorts of Kiri-Jolith, below).

Rallying Cry (Su): Once a day, the 1st-level righteous cohort can utter a powerful shout (such as "Strength and Honor!" or "By the Bison's Horn!") that causes all allies within 60 ft. to gain a +1 morale bonus on their next

attack roll and increases their speed by 5 feet until the righteous cohort's next turn. The righteous cohort gains an additional use of this ability at 4th and at 8th levels. This is a language-dependent, mind affecting ability.

Lesser Aura of Discipline (Ex): At 2nd level, the righteous cohort enhances the ability of herself and her comrades to overcome efforts to demoralize or seed doubt among them. All allies within 30 ft., including the righteous cohort herself, who are aware of her presence gain a +2 morale bonus to all saving throws vs. mind-affecting spells and effects, including charms, compulsions, and fear, as well as all saving throws vs. the spells and abilities of chaotic outsiders or clerics of a chaotic patron deity.

Bonus Feat: At 3rd level and again at 6th level, the righteous cohort gains a bonus feat chosen from the list of fighter bonus feats. She must still meet all requirements for any feat she chooses.

Empower Leader (Su): At 3rd level, the righteous cohort's presence in a group enhances the ability of an officer or other ranking individual to succeed. So long as the designated leader of a group is within 30 ft. of the righteous cohort, he adds the listed bonus as a morale bonus to the leader's Charisma-based skill checks, Will saving throws, and weapon damage rolls. This bonus begins at +2, and increases to +3 at 5th level, +4 at 8th level and +5 at 10th level. The bonus does not stack with the righteous cohort's aura of discipline class feature.

Second Wind (Ex): The 6th-level righteous cohort is determined and resolute, and has learned to grit her teeth and press on even under inhospitable conditions. Once per battle as a free action that does not provoke an attack of opportunity, she may heal herself of a number of hit points equal to her character level.

Greater Aura of Discipline (Ex): At 7th level, the righteous cohort's aura of discipline expands to include all allies within 60 ft., and the morale bonus provided increases to +4.

Unswerving Honor (Su): At 10th level, the righteous cohort becomes immune to all mind-affecting spells and spell-like abilities, including charms, compulsions, and fear. In addition, he gains spell resistance against the spells and spell-like abilities of chaotic outsiders and clerics of chaotic deities equal to 15 + half his character level.

Ex-Righteous Cohorts of Kiri-Jolith

Righteous cohorts are expected to remain steady and determined in the face of danger, and never abandon their comrades to the enemy. A righteous cohort who abandons her faith in Kiri-Jolith, her good alignment, or her companions immediately loses all supernatural class features, including bonus spells per day, and may no longer advance as a righteous cohort of Kiri-Jolith until she atones (see the *atonement* spell description in the *Player's Handbook*).

Seawolf of Zeboim

As unpredictable and violent as their goddess, the seawolves of Zeboim are a semi-organized cult of priests who, along with savage pirates and ruthless bandits, strike at coastal regions seeking to bring the wrath of the Sea Queen upon Ansalon's shores. Like many of her clerics, Zeboim's seawolves are skilled sailors and mariners, using the gifts their goddess has granted them to raid, pillage, and uproot settlements and send ships and other vessels to the bottom of Zeboim's domain.

A candidate for the seawolves is often a barbarian, fighter, or mariner, as well as a cleric, for these classes afford the seawolves many abilities that complement those they gain from this class. The occasional druid or ranger becomes a seawolf, but most other classes are unsuitable.

NPC seawolves travel in raiding bands with non-spellcasting raiders and pirates, who typically serve as the seawolves' followers. Player characters will almost certainly draw the wrath of the cult if they act in opposition to Zeboim, especially at sea. Threats and warnings, the better to stir up fear and panic in seaside communities often herald an attack by seawolves.

Hit Die: d10.

Table 1-15: The Seawolf of Zeboim

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+1	+2	+0	+0	Rage 1/day, Storm domain	—
2nd	+2	+3	+0	+0	Zeboim's blessing	+1 level of existing divine spellcasting class
3rd	+3	+3	+1	+1	Zeboim's blessing	+1 level of existing divine spellcasting class
4th	+4	+4	+1	+1	Zeboim's blessing	+1 level of existing divine spellcasting class
5th	+5	+4	+1	+1	Greater rage	+1 level of existing divine spellcasting class

Zeboim's Blessing	Effect
Aspect of the dragon turtle	Gain damage reduction 3/—
Aspect of the eel	Gain +8 bonus on Escape Artist skill checks, and +2 bonus on Reflex saves while underwater.
Aspect of the kraken	Gain +4 bonus on grapple checks to deal damage to grappled opponent, and ignore -4 penalty when attempting to deal lethal damage.
Aspect of the morkoth	Gain charm monster as a spell-like ability, usable 1/day, caster level equal to character level.
Aspect of the shark	Gain blindsense 30 ft. when under water, may take 10 on Swim checks.

Requirements

To qualify to become a seawolf of Zeboim, a character must fulfill all the following criteria:

Alignment: Chaotic neutral, chaotic evil or neutral evil.

Base Attack Bonus: +5.

Skills: Intimidate 4 ranks, Knowledge (religion) 4 ranks, Swim 4 ranks

Feats: Endurance.

Spells: Able to cast *water breathing* as a divine spell.

Patron Deity: Zeboim.

Special: The candidate must have undergone the rituals and trials of the cult of the Seawolves and survived. This test is typically a three-day test of endurance, stamina, and resistance to pain, carried out at sea, but it can vary with each group of seawolves.

Class Skills

The seawolf of Zeboim's class skills (and the key ability for each skill) are Balance (Dex), Concentration (Con), Intimidate (Cha), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Spot (Wis), Survival (Wis), Swim (Str) and Use Rope (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the seawolf of Zeboim prestige class:

Weapon and Armor Proficiency: Seawolves are proficient with all simple and martial weapons, with all types of armor, and with shields.

Spells per Day: Beginning at 2nd level, when a new seawolf level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of seawolf to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Storm Domain: The seawolf gains access to the Storm domain, if she otherwise did not possess it, including access to domain spells and the granted power. If she already had the domain before acquiring this class, her electricity resistance increases to 10.

Rage (Ex): The 1st-level seawolf can incite herself into a rage like that of her goddess's storms. The ability functions exactly like the barbarian class feature of the same name. A seawolf can use her rage ability once a day. If the seawolf already possesses this ability from another class (for example, if she has barbarian levels), she adds one to the number of daily rage attempts gained by the other class.

Zeboim's Blessing (Su): At 2nd level and again at 3rd and 4th level, the seawolf undergoes a ritual in Zeboim's name that allows her to draw upon the traits of the Sea Queen's aquatic children. The seawolf may choose a blessing from the list above, and no blessing may be taken more than once.

Greater Rage (Ex): At 5th level, the seawolf's bonuses to Strength and Constitution during her rage each increase to +6, and her morale bonus on Will saves increases to +3. The penalty to AC remains at –2.

Ex-Seawolves of Zeboim

A seawolf of Zeboim seldom leaves the cult, relishing the raider lifestyle and the gifts her patron deity has given her. If she does change alignment or act in opposition to her cult's tenets, she immediately loses all class abilities including bonus spell progression and rage, and may no longer advance as a seawolf until she atones (see the *atonement* spell description in the *Player's Handbook*).

Soulbroker of Hiddukel

Most insidious of all the agents of Evil, the soulbroker of Hiddukel is charged with the corruption of mortals through dark pacts and ill-made choices. He strikes deals with others, offering his services and benefits, gaining power over his clients in the process. Soulbrokers often masquerade as merchants or courtly advisors, using mundane deals to cover their foul work. As they gather more and more indebted souls for Hiddukel, their own personal wealth and influence also grows, elevating them to power.

All soulbrokers are either clerics or multiclassed clerics of Hiddukel with the Treachery domain, choosing to accentuate their divine spells with the skills of the rogue, noble, or even wizard. Of course, no soulbroker would ever pass the Test of High Sorcery, so they remain dabblers in such arts.

NPC soulbrokers are almost always disguised or living two lives, often right under the watchful eyes of the authorities and in mockery of those faithful to Shinare, Reorx, or Majere. A soulbroker might be found working in concert with renegade wizards, corrupt nobles, or even fallen clerics posing as true priests. They are all too often the power behind the throne.

Hit Die: d6.

Requirements

To qualify to become a soulbroker of Hiddukel, a character must fulfill all the following criteria:

Alignment: Chaotic evil or neutral evil.

Base Attack Bonus: +3.

Base Will Save: +4.

Skills: Bluff 4 ranks, Diplomacy 4 ranks, Sense Motive 4 ranks.

Feats: Deceitful, Spell Focus (enchantment).

Spells: Able to cast 3rd level divine spells.

Patron Deity: Hiddukel.

Special: The candidate must have personally benefited from at least three dishonest deals in the past without using magic or threat of physical violence.

Class Skills

The soulbroker of Hiddukel's class skills (and the key ability for each skill) are Appraise (Int), Bluff (Cha), Diplomacy (Cha), Disguise (Cha), Forgery (Int), Hide (Dex), Intimidate (Cha), Knowledge (all skills, taken separately) (Int), Listen (Wis), Move Silently (Dex), Sense Motive (Wis) and Spot (Wis).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the soulbroker of Hiddukel prestige class:

Weapon and Armor Proficiency: Soulbrokers gain no proficiency with any weapon, armor, or shield.

Spells per Day: When a new soulbroker level is gained, the character gains new spells per day as if he had also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that he adds the level of soulbroker to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Enchantment Spells: The soulbroker gains access to a number of charm and compulsion spells from the enchantment school of magic that he may prepare as divine spells. The following spells are added to his spell list:

Soulbroker Additional Spells:

0 Level: *daze, lullaby*

1st Level: *charm person, hypnotism, lesser confusion, sleep*

2nd Level: *daze monster, touch of idiocy*

3rd Level: *deep slumber, suggestion*

4th Level: *charm monster, confusion*

5th Level: *dominate person, mind fog*

6th Level: *mass suggestion*

7th Level: *insanity*

8th Level: *demand*

9th Level: *dominate monster*

Minor Pact (Su): At 1st level, the soulbroker may prepare a minor pact with another individual and gain some measure of power over her. This individual is known as the signatory, and must willingly enter into an agreement with the soulbroker for the pact to be activated. The agreement may be written or verbal in nature, but written pacts are stronger (see below). With a successful Forgery check (for written pacts) or Bluff check (for verbal pacts), the soulbroker can work the pact into an otherwise normal agreement or business deal. These checks are opposed by the signatory's own Forgery check or Sense Motive check. If the signatory succeeds, she realizes that the soulbroker is deceiving her and the pact is not activated. If the soulbroker succeeds, the pact is in place. Only creatures who can understand the soulbroker and possess an Intelligence of 3 or higher may become signatories. Each time the soulbroker gains this ability he may have an additional minor pact in place at any one time (so, one at 1st level, two at 2nd level, three at 3rd level and 4 at 4th level). When an individual is under the effects of a minor pact, her resistance to the soulbroker's influence is lessened. With a written pact, the soulbroker gains a +3 profane bonus to all Bluff, Diplomacy, and Intimidate checks used against the signatory. Verbal pacts are weaker and confer only a +1 bonus to skill checks. Regardless of the type of pact, the soulbroker may extend any enchantment spell used on the signatory as if he had applied the Extend Spell metamagic feat to it. Extending a spell in such a manner does not take up a higher-level spell slot.

A minor pact may be rendered inactive and void at any time by the soulbroker, who need only voice the cancellation of the verbal pact or tear up the written pact. The pact is also rendered void if the soulbroker attacks the signatory, or if the signatory succeeds on any saving throw against enchantment spells cast upon him by the soulbroker. Aside from these situations, the pact remains in place until either the signatory or the soulbroker are dead. If the soulbroker ends the pact, the signatory is unaware that such a pact existed; if the signatory ends the pact after being attacked or resisting a spell, she is aware that she was under the soulbroker's influence.

Major Pact (Su): At 5th level and again at 6th, 7th and 8th levels, the soulbroker gains the ability to create a major pact with an individual. This works exactly like a minor pact, except that the profane bonus to skill checks is +6 for

Table 1-16: The Soulbroker of Hiddukel

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Enchantment spells, minor pact	+1 level of existing divine spellcasting class
2nd	+1	+0	+0	+3	Minor pact	+1 level of existing divine spellcasting class
3rd	+2	+1	+1	+3	Minor pact	+1 level of existing divine spellcasting class
4th	+3	+1	+1	+4	Minor pact	+1 level of existing divine spellcasting class
5th	+3	+1	+1	+4	Major pact	+1 level of existing divine spellcasting class
6th	+4	+2	+2	+5	Major pact	+1 level of existing divine spellcasting class
7th	+5	+2	+2	+5	Major pact	+1 level of existing divine spellcasting class
8th	+6	+2	+2	+6	Major pact	+1 level of existing divine spellcasting class
9th	+6	+3	+3	+6	Greater pact	+1 level of existing divine spellcasting class
10th	+7	+3	+3	+7	Greater pact	+1 level of existing divine spellcasting class

written pacts and +3 for verbal pacts, and the soulbroker may enlarge or extend any enchantment spell used on the signatory as if he had applied the Enlarge Spell or Extend Spell metamagic feats to it. Enlarging or extending a spell in such a manner does not take up a higher-level spell slot.

A soulbroker may have both minor pacts and major pacts in play at various times, up to the limit imposed by the soulbroker's level, but the two effects do not stack. Thus, the soulbroker does not gain any additional power if a signatory is under the effect of both a minor and major pact. Ending a major pact is accomplished in the same manner as ending a minor pact.

Greater Pact (Su): At 9th and 10th levels, the soulbroker may start creating greater pacts. These work exactly like major pacts, except that the profane bonus to skill checks is +10 for written and +5 for verbal pacts, and the soulbroker may quicken, enlarge, or extend any enchantment spell used on the signatory as if he had applied the Quicken Spell, Enlarge Spell, or Extend Spell metamagic feats to it. Quickening, enlarging, or extending a spell in such a manner does not take up a higher-level spell slot. The effects of a greater pact do not stack with either a minor or major pact currently in place upon a signatory. Ending a greater pact is accomplished in the same manner as ending a major or minor pact.

Ex-Soulbrokers of Hiddukel

Although the lure of power keeps many soulbrokers of Hiddukel in the greedy throng of Hiddukel's cult, feelings of guilt or remorse occasionally lead an individual to abandon or reject the tenets of the Broken Scale. A soulbroker who does so, or who changes to an alignment other than chaotic evil or neutral evil, immediately loses all supernatural benefits and bonus spell progression, and may no longer advance as a soulbroker until he atones (see the *atonement* spell description in the *Player's Handbook*). A soulbroker who loses his divinely granted powers in such a manner also finds that any established pacts he has are broken, and all signatories are freed from his power.

Wild Fury of Chislev

Chislev is nature incarnate, and her priests and priestesses embrace all aspects of her realm in their role as Krynn's custodians, protectors, and defenders. When nature is threatened or despoiled, Chislev relies on her wild furies to seek out and respond to these assaults. Wild furies draw upon the Goddess of Nature's bestial power, taking the forms of wild animals, plants, and even elementals. They allow their awakened minds to become submerged beneath feral urges, deadly opponents of any interloper in the deeper reaches of the forests, plains, hills, and deserts.

Because of the specific requirements, most wild furies are druids. Multiclassed druid/rangers, druid/barbarians, and even druid/clerics make good candidates, providing improved combat power. Few if any wild furies possess levels in arcane spellcaster classes.

NPC wild furies can be opponents of unsuspecting heroes, or allies in the battle against evil. Their goddess does not discriminate, and neither do they, so they rarely form permanent bonds with other groups.

Hit Die: d8.

Requirements

To qualify to become a wild fury of Chislev, a character must fulfill all the following criteria:

Alignment: Any neutral.

Base Attack Bonus: +3.

Skills: Intimidate 4 ranks, Knowledge (nature) 4 ranks, Knowledge (religion) 4 ranks, Survival 4 ranks.

Feats: Endurance, Toughness.

Spells: Able to cast *greater magic fang* as a divine spell.

Patron Deity: Chislev.

Special: The candidate must possess the wild shape ability.

Class Skills

The wild fury of Chislev's class skills (and the key ability for each skill) are Climb (Str), Concentration (Con), Hide (Dex), Intimidate (Cha), Jump (Str), Knowledge (nature) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Spot (Wis), Survival (Wis) and Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All the following are class features of the wild fury of Chislev prestige class:

Weapon and Armor Proficiency: Wild furies are proficient with all simple weapons, the scimitar, the kukri, the sickle, and the scythe. They are proficient with light and medium armor and with shields (but not tower shields).

Spells per Day: When a new wild fury level is gained, the character gains new spells per day as if she had also gained a level in a divine spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained unless specified below. This essentially means that she adds the level of wild fury to the level of the divine spellcasting class the character has, then determines spells per day and caster level accordingly.

Wild Shape (Su): The wild fury of Chislev continues to develop her abilities at transformation. She adds her levels in this class to her levels in the class from which she gained the wild shape ability to determine number of times per day she may change, size of her animal form, and other advancements. For example, a wild fury with 5 levels of druid and 5 levels of wild fury may use her wild shape ability 4 times a day and assume a Large animal shape.

Bestial Feat: Beginning at 2nd level, and at every even-numbered level afterwards, the wild fury of Chislev may choose a bonus feat from the following list: Great Fortitude, Improved Critical, Improved Natural Armor, Improved Natural Attack, Iron Will, Lightning Reflexes, Multiattack, Natural Spell, Weapon Focus.

The wild fury does not need to meet the requirements of these feats (if any), but they are only applicable to the wild fury's wild shape form. Any animal shape she assumes when using her wild shape ability has access to any feat chosen as a bestial feat, but the feat is lost when the wild fury returns to her humanoid form.

Magic Fang **(Sp):** The 3rd-level wild fury of Chislev is treated as if she were permanently under the effects of a *magic fang* spell at her caster level whenever she is using her wild shape ability.

Swift Shape **(Ex):** At 5th level, the wild fury's animal forms become faster, charged with the ferocity of Chislev. Any form she assumes has its base speed increased by 10 ft. At 9th level, any form she assumes has its base speed increased by 20 ft.

Table 1-17: The Wild Fury of Chislev

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+2	+0	Wild shape	+1 level of existing divine spellcasting class
2nd	+1	+3	+3	+0	Bestial feat	+1 level of existing divine spellcasting class
3rd	+2	+3	+3	+1	Magic fang	+1 level of existing divine spellcasting class
4th	+3	+4	+4	+1	Bestial feat	+1 level of existing divine spellcasting class
5th	+3	+4	+4	+1	Swift shape +10 ft.	+1 level of existing divine spellcasting class
6th	+4	+5	+5	+2	Bestial feat	+1 level of existing divine spellcasting class
7th	+5	+5	+5	+2	Greater magic fang	+1 level of existing divine spellcasting class
8th	+6	+6	+6	+2	Bestial feat	+1 level of existing divine spellcasting class
9th	+6	+6	+6	+3	Swift shape +20 ft.	+1 level of existing divine spellcasting class
10th	+7	+7	+7	+3	Bestial feat	+1 level of existing divine spellcasting class

Druids and the Holy Orders

Although most druids are committed to the worship of Chislev, Habbakuk, or Zeboim, almost any deity that permits its clergy to take on a neutral component to their alignment can be the patron of a druid. Druids gain their power through their god's manifestation within the world in whatever way it sees fit, so a druid of Reorx might revere the power of the mountain and the earth, and a druid of Paladine might revel in the power of the sun and light. The standard triad of nature gods, however, are by far the most common of druid patrons and more likely to have cults and churches that accept druids openly.

Druids without access to a patron deity lose all of their supernatural abilities and spells. Thus, there were no true druids in the Age of Despair until knowledge of the true gods returned. Likewise, many prospective druids in the early Age of Mortals turned to mysticism but failed to regain their wild shape abilities.

Greater Magic Fang **(Sp):** The 7th-level wild fury of Chislev is treated as if she were permanently under the effects of a *greater magic fang* spell at her caster level whenever she is using her wild shape ability. This ability replaces the wild fury's 3rd-level magic fang ability.

Ex-Wild Furies of Chislev

A wild fury of Chislev who causes harm to the wilderness and betrays the oaths she makes to Chislev, or who changes to a non-neutral alignment, loses all supernatural and spell-like abilities, including bonus spell progression and wild shape abilities, until she atones for her actions (see the *atonement* spell description in the *Player's Handbook*). Wild furies that have returned to the fold after such a transgression are not singled out for further recrimination or punishment – they are needed, and as such welcomed among their companions.

Wrathful Avenger of Sargonnas

There are few sights on Krynn more terrible than a wrathful avenger of Sargonnas charging at his foe. Wrathful avengers are individuals who have given their souls to the Red Condor in order to do his bidding in the world, exacting vengeance and punishing the weak and the cowardly for their affronts, usually as they see fit. As is often the case with zealots, Sargonnas's wrathful avengers tend to set aside their reason and compassion in their pursuit of anybody they see as guilty.

The vast majority of wrathful avengers are fighters and rangers, although many of Sargonnas's clerics acquire this prestige class as well. Druid, monk, and rogue wrathful avengers are rare but might meet the requirements; most other classes are unfavorable choices.

NPC wrathful avengers might be encountered in areas prone to tyranny and despotism, chasing down rebels and rogues for crimes against Sargonnas's version of law and honor. The player characters might meet one or two minotaur wrathful avengers near the Blood Sea Isles, and in the years following the War of Souls, a number of elves have turned to the bloody path of the Red Condor and could become dangerous opponents of PC elves.

Hit Die: d10.

Requirements

To qualify to become a wrathful avenger of Sargonnas, a character must fulfill all the following criteria.

Alignment: Lawful neutral or lawful evil.

Base Attack Bonus: +5.

Base Fortitude Save: +5.

Skills: Intimidate 10 ranks.

Feats: Martial Weapon Proficiency (greataxe), Power Attack, Toughness

Patron Deity: Sargonnas.

Special: The candidate must have suffered an assault, betrayal, unjust punishment, or deceit in the past that resulted in the candidate being injured, imprisoned, or losing a close friend or family member.

Class Skills

The wrathful avenger of Sargonnas' class skills (and the key ability for each skill) are Climb (Str), Intimidate (Cha), Jump (Str), Knowledge (religion) (Int), Spot (Wis), and Survival (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All the following are class features of the wrathful avenger of Sargonnas prestige class.

Weapon and Armor Proficiency: Wrathful avengers are proficient with all simple and martial weapons, all types of armor, and shields.

Spells: A wrathful avenger has the ability to cast a small number of divine spells. To cast a wrathful avenger spell, a wrathful avenger must have a Wisdom score of at least 10 + the spell's level, so a wrathful avenger with a Wisdom of 10 or lower cannot cast these spells.

Wrathful avenger bonus spells are based on Wisdom, and saving throws against these spells have a DC of 10 + spell level + the wrathful avenger's Wisdom modifier. When the wrathful avenger gets 0 spells per day of a given spell level, he gains only the bonus spells he would be entitled to based on his Wisdom score for that spell level. The wrathful avenger's spell list appears below. A wrathful avenger has access to any spell on the list and can freely choose which to prepare, just as a cleric. A wrathful avenger prepares and casts spells just as a cleric does

(though a wrathful avenger cannot spontaneously cast *cure* or *inflict* spells).

Focused Wrath (Ex): Once per battle, the wrathful avenger may designate one opponent to be the target of his furious vengeance. The opponent must have already made an attack upon the wrathful avenger or another individual with Sargonnas as his patron deity either immediately before or during the battle. This provocation need not have dealt damage, but can include melee or ranged attacks, targeted spells, or use of special abilities that deal damage. For the remainder of the battle, the wrathful avenger adds a morale bonus to his attack and damage rolls against the designated opponent equal to the number of attacks the opponent has made (and continues to make) upon the wrathful avenger, up to the wrathful avenger's class level.

Using this ability distracts the wrathful avenger, and his AC and Reflex saves are penalized by the same amount against all attacks made by opponents other than the one he has designated with his focused wrath. This ability is dispelled by a *calm emotions* spell, and can be voluntarily ended by the wrathful avenger as a standard action that provokes an attack of opportunity.

Mark of Sargonnas (Su): In return for loyal and faithful service to his god, the wrathful avenger is permanently branded with a series of distinctive marks on his body that confer additional power and resilience. At 2nd level, 6th level and 10th level, these marks provide an inherent bonus to the wrathful avenger's Strength score. At 4th, 8th and 10th levels, the marks increase the wrathful avenger's natural armor bonus. These effects stack, so that by 10th level the wrathful avenger's Strength and natural armor have each increased by +6.

Each time the wrathful avenger receives a mark of Sargonnas, his ability to conduct himself in social situations or moments of calm is impaired. For each mark acquired, the wrathful avenger suffers a –2 penalty on all Charisma-based skill checks except for Intimidate checks, and a –2 penalty on any Concentration checks used outside of a battle, or skill checks for which the wrathful avenger takes 10.

Enemy of Weakness (Su): Beginning at 3rd level, Sargonnas bestows upon the wrathful avenger the power to crush those weaker than he is. Against any opponent with fewer Hit Dice or character levels than his own, the wrathful avenger deals the listed additional damage on any round that he uses the Power Attack feat. Only the first attack to deal damage in a round gains the additional bonus, so that a wrathful avenger with three attacks a round does not get to add the listed damage three times. This ability has no effect on targets without a discernible anatomy or who are otherwise immune to critical hits, such as oozes, plants, or undead, nor is it multiplied when a critical hit is scored.

Wrathful Avenger Spell List

Wrathful avengers choose their spells from the following list:

1st Level: *cause fear, cure light wounds, deathwatch, divine favor, endure elements, jump, protection from chaos*

2nd Level: *align weapon* (lawful only)*, bear's endurance, bull's strength, locate object, pyrotechnics, resist energy, zone of truth*

3rd Level: *clairaudience/clairvoyance, cure moderate wounds, darkvision, discern lies, haste, magic circle against chaos, protection from energy*

4th Level: *cure serious wounds, crushing despair, fear, fire shield, flame strike, freedom of movement, nondetection*

Ex-Wrathful Avengers of Sargonnas

A wrathful avenger's devotion to Sargonnas must be total and unswerving. Any wrathful avenger that changes to an alignment other than lawful evil or neutral evil or fails to hold to the tenets of the cult immediately loses all class-based special abilities, features, and spells, and may no longer advance as a wrathful avenger unless he atones (see the *atonement* spell description in the *Player's Handbook*). Sargonnas is rarely forgiving, however, and the atonement is almost always accompanied by severe punishment at the hands of the god's other faithful.

Table 1-18: The Wrathful Avenger of Sargonnas

						Spells per Day			
Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	1st	2nd	3rd	4th
1st	+1	+2	+0	+2	Focused wrath	0	—	—	—
2nd	+2	+3	+0	+3	Mark of Sargonnas (+2 Str)	1	—	—	—
3rd	+3	+3	+1	+3	Enemy of weakness +1d4	1	0	—	—
4th	+4	+4	+1	+4	Mark of Sargonnas (+2 natural armor)	1	1	—	—
5th	+5	+4	+1	+4	Enemy of weakness +2d4	1	1	0	—
6th	+6	+5	+2	+5	Mark of Sargonnas (+2 Str)	1	1	1	—
7th	+7	+5	+2	+5	Enemy of weakness +3d4	2	1	1	0
8th	+8	+6	+2	+6	Mark of Sargonnas (+2 natural armor)	2	1	1	1
9th	+9	+6	+3	+6	Enemy of weakness +4d4	2	2	1	1
10th	+10	+7	+3	+7	Mark of Sargonnas (+2 Str, +2 natural armor)	2	2	2	1

Chapter Two
Prayer, Spells, & Holy Relics

The dragon hissed, and one by one the stars fell from the mosaic, white tiles separating from the black, tumbling over and over to shatter on the floor. They made a terrible music, each note lingering rather than fading, the discord full of menace. Beldinas hardly noticed; his attention remained on Paladine, hovering above him. The god's gaze remained locked with his until the last tile fell. Then the regal head gave one last shake, opened its jaws wide, and shrieked its fury.

Beldinas dropped to his knees, cutting them on the broken glass. Paladine's scream was as solid as any fist, smashing him down and pressing him lower and lower. At last, unable to bear the pressure any longer, he flung himself onto the floor, weeping. The Miceram *fell from his head. His light faltered.*

*"I'm sorry," he sobbed. "*Palado Calib*, forgive me…"*

"NO," said the dragon.

Sacred Fire
by Chris Pierson

Drawing Down the Power of Faith

In a world where aspects of the gods might walk among mortals or send omens and messengers to reveal their presence, true faith is both a powerful and subtle thing. It can bring the dead back to the warmth of life, or cause the dead to rise in the numbing cold of undeath. It can summon beings from other planes of existence or control the elements. When a person's faith is strong enough, it seems there is little that person cannot accomplish. However, it takes more than just faith to truly follow the gods. It takes sacrifice, hard work, and dedication. Only with the proper worship, accompanied by unwavering faith, can a mortal truly wield the power of the heavens.

Each deity requires certain things of its devotees, be they clerics, druids, rangers, or paladins, before it will grant the power of godly magic. Foremost, a devotee must abide by the tenets of his god's church, or, in the absence of an organized church, adhere to the interests of his deity. The devotee's alignment must be compatible with (i.e., no more than one step away from) his god's alignment. Hence, there cannot be a chaotic good cleric of Sargonnas, as Sargonnas's alignment is lawful evil, but a lawful neutral or neutral evil cleric is possible.

The devotee must also dedicate a portion of each day to prayer. The manner of prayer depends on the god. Prayer to Gilean may be a period of study or quiet meditation, while prayer to Kiri-Jolith may be a workout with weapons. Regardless of the manner of prayer, the devotee must use this time to make his thoughts and feelings one with his god. The time of day that prayer should take place is also dependent the god. It is usually the same time every day, with sunrise and sunset being the most common. By praying every day, the devotee is able to prepare himself, mentally, physically, and spiritually, to channel the divine power of his god.

If a devotee acts against his god's interests, changes to an alignment that is no longer compatible, or simply loses faith, the god will usually take away any special abilities along with the ability to cast divine spells. If the devotee hasn't purposely turned away from the god and wishes to regain his good standing, he must atone (see the *atonement* spell description on page 201 of the *Player's Handbook*). Most gods will require some show of faith on the part of the follower, in addition to atonement. This may be as little as fasting for a period of time to as much as causing the downfall of a rival church or organization. Some gods are less forgiving than others, so it may not be possible for the devotee to regain his former position with his god, regardless of what he does.

When a person's faith is strong and he follows the teachings of his god, he draws down the power of creation to perform miracles. In this way, his god's interests are made manifest in the world.

Spells

Magic, both arcane and divine, plays a huge role in the world of DRAGONLANCE. Some spells are common to clerics, mystics, wizards, and sorcerers alike, though there are many spells that only those who channel divine magic can cast. The following are several new spells available to followers of the Holy Orders of the Stars, though many of the spells are also available to those who tap into the Power of the Heart.

The spells are divided into three categories: Light, Grey, and Darkness. The categories indicate which clerics are most likely to cast which spells. For example, expect most spells from the Light category to be cast by clerics who follow the gods of good. However, these categories are not rigid. It is quite possible for a cleric of Light to cast a spell from the Grey category, though the chances of the same cleric casting a spell from the Darkness category is fairly slim.

As with any new magic, the Dungeon Master should carefully plan and monitor the introduction of new spells into a campaign — remembering that, in DRAGONLANCE all-powerful magic, whether arcane or divine, comes at a great price.

Variant Rule: Spontaneous Domain Casting

A cleric is allowed to spontaneously cast either *cure* or *inflict* spells, depending on his alignment, in place of a prepared spell of equal or greater level. While this is an extremely useful ability, it does not leave for much variation between clerics of different gods. A cleric of good has the ability to spontaneously cast *cure* spells, a cleric of evil has the ability to spontaneously cast *inflict* spells, and a cleric of neutrality makes the choice between the two at the beginning of his career. Also, a cleric is allowed to prepare one spell per level each day from either of the domains he chose at 1st-level. While this does grant some variation, it doesn't always allow the focus of the cleric and his faith to stand out.

One way to make this focus stand out more is to combine the spontaneous *cure/inflict* casting and his domain spells. Instead of the cleric being able to prepare extra domain spells each day and spontaneously cast *cure/inflict* spells, allow the cleric to spontaneously cast any of his domain spells in place of a prepared spell of equal or higher level. This ability completely replaces the ability to spontaneously cast *cure* or *inflict* spells. It also replaces the ability to prepare extra domain spells every day. The cleric's overall spell power is reduced by one spell per spell level, but this makes his choice of domains much more significant. A cleric of Branchala who chooses to take the Chaos and Trickery domains is a very different than one who chooses to take the Luck and Good domains. This also makes a cleric of Mishakal who chooses the Healing domain, or a cleric of Morgion or Takhisis who chooses the Destruction domain, more clearly reflect the reality of their priesthoods because they are the only clerics who can spontaneously cast *cure* or *inflict* spells.

As an example, the 1st-level cleric of Branchala who chose Chaos and Trickery as his domains may cast one 1st-level spell for being a 1st-level cleric, plus one 1st-level bonus spell because of his 16 Wisdom score, but does not prepare a domain spell. Instead, he may spontaneously cast either *protection from law* or *disguise self* in the place of either, or both, of his prepared 1st-level spells. The cleric of Branachala who chose the Luck and Good domains would be able to spontaneously cast *entropic shield* or *protection from evil* in place of either, or both, of his prepared spells.

Spells of Light

Blunted Blades

Transmutation [Good]
Level: Clr/Mys 3, Drd 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Area: 30-ft.-radius
Duration: 1 minute/level
Saving Throw: Will negates (object)
Spell Resistance: Yes (object)

All weapons, both manufactured and natural, within this spell's area of effect deal nonlethal damage instead of normal damage. This spell only affects weapons in the area of effect during casting. Weapons brought into the area after the spell is cast retain their ability to deal normal damage. Similarly all weapons that leave the area after casting are still only able to deal nonlethal damage for the duration of the spell. When attacking with a weapon under the effect of *blunted blades*, a creature doesn't take the usual –4 penalty to attack when dealing nonlethal damage with a weapon.

Clarity of Mind

Enchantment (Compulsion) [Good, Mind-Affecting]
Level: Brd 5, Clr/Mys 5
Components: V, S, DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Area: 40-ft. spread
Duration: 2 rounds/level
Saving Throw: Will negates
Spell Resistance: Yes

This spell can be used to focus and calm the thoughts of living creatures. This spell is similar to *calm emotions*, save that it dispels, instead of suppressing, fear effects and the *confused* condition. In addition, all good creatures are still able to attack, though they do so without emotion. Any morale bonuses affecting them become insight bonuses, remaining for the duration of the *clarity of mind* spell, even if they would normally end sooner.

If a creature under the influence of *errant heart* or *seething blood* is in the area of effect, automatically make a targeted dispel check against the spell as if having cast *dispel magic*.

Huma's Legacy

Abjuration [Good]
Level: Clr 9
Components: V, DF
Casting Time: 1 standard action
Range: Touch
Target: Melee weapon touched
Duration: 1 min./level

Clerics, Mystics, and the Divine

In the DRAGONLANCE setting, the differences between clerics and mystics are profound beyond simply the source of their power. As such, spells in this book depart from the usual format of labeling a spell as a cleric's spell and then assuming that mystics can cast it. Spells labeled "Clr/Mys" in their level heading can be cast by members of both classes, whereas spells that simply read "Clr" are for clerics only. Below is an optional list of spells from the *Player's Handbook*, *DRAGONLANCE Campaign Setting*, *Age of Mortals*, and *War of the Lance* that can be restricted to one class or another in your game if you choose. All unlisted spells are automatically assumed to be usable by both clerics and mystics.

Player's Handbook
Banishment—Clr
Bless Water—Clr
Commune—Clr
Curse Water—Clr
Dimensional Lock—Clr
Dismissal—Clr
Divination—Clr
Divine Favor—Clr
Endure Elements—Mys
Energy Drain—Mys
Flame Strike—Clr
Gate—Clr
Giant Vermin—Mys
Hallow—Clr
Implosion—Mys
Make Whole—Mys
Meld Into Stone—Clr
Obscure Object—Mys
Plane Shift—Clr
Prayer—Clr
Refuge—Mys
Shatter—Mys
Symbol of Insanity—Mys
Undetectable Alignment—Clr
Unhallow—Clr
Wall of Stone—Mys
Wind Walk—Mys

DRAGONLANCE Campaign Setting
Earthen Shield—Clr
Share Animal's Mind—Mys
Spark Shield—Clr
Talons—Mys
Spirit Walk—Mys

Age of Mortals
Emotional Brew—Mys
Ethereal Flame—Clr
Greed—Mys
Spear of Divine Might/ Wrath—Clr

Saving Throw: Will negates (harmless, object)
Spell Resistance: Yes (harmless, object)

The caster can tap into the power of the pantheon of light and imbue a weapon with the might of the legendary Huma to combat the forces of darkness. For the duration of the spell, the weapon gains the following benefits:

The weapon deals an extra 2d8 points of damage to evil creatures, and an additional 2 points of Constitution drain to dragons. On a critical hit, the weapon deals an extra 2d10 points of damage to evil creatures and an additional 4 points of Constitution drain to dragons.

The weapon becomes good-aligned, allowing it to overcome the damage reduction of certain evil creatures.

The weapon's threat range doubles, as though it were affected by a *keen edge* spell (this does not stack with the benefit of the keen special ability or the *keen edge* spell, but does stack with the benefit of the Improved Critical feat).

If this spell is cast on a *dragonlance*, the Constitution drain dealt to dragons improves by another 2 points, and stacks with the drain dealt by a *greater dragonlance*.

Insight of Yarus
Divination [Good]
Level: Clr 4, Pal 4
Components: V, S
Casting Time: 1 standard action
Range: 50 ft.
Area: 50-ft. radius
Duration: 1 round/level
Saving Throw: None
Spell Resistance: Yes (harmless)

This spell causes the caster and all of his allies to see slightly blurred emanations of their opponents' immediate future actions. This gives +2 insight bonus to attack rolls, armor class, skill checks, and saving throws. Furthermore, when any character makes an aid another action either for skill checks or attack rolls, they provide a +4 bonus instead of a +2 bonus to the receiving individual.

Noble Sacrifice
Abjuration [Good]
Level: Clr/Mys 1
Components: V, S
Casting Time: 1 standard action
Range: Touch
Target: One creature/ 2 levels
Duration: 1 hour/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

Upon casting this spell, the caster chooses to a number of hit points to lose. For each hit point sacrificed in this way, the caster grants two temporary hit points to any person or creature of his choice in range. The hit points

may be divided any way the caster chooses. If the caster is healed of the lost hit points while the spell is in effect, the recipient loses an equivalent amount of temporary hit points, starting with the first creature touched. As a side effect, while this spell is in effect, the caster can choose to forego receiving the benefits of such effects as fast healing and regeneration. If any *cure* spells are used on the caster, he can make a Will save only to be cured of half of the damage.

Restore Nature

Transmutation [Good]

Level: Clr/Mys 5, Drd 4
Components: V, M
Casting Time: 1 hour
Range: Medium (100 ft. + 10 ft./level)
Area: 10 sq. ft./level
Duration: Instantaneous
Saving Throw: Fort negates
Spell Resistance: Yes

This spell causes a natural area to become especially fertile and nurturing to its inhabitants. All living creatures within the area of the spell become healthier and more robust, gaining 2d8 temporary hit points that last for one day. Plant life and resources indigenous to the area become more abundant and better able to sustain life, granting a +5 bonus to all Handle Animal, Knowledge (Nature), and Survival checks to creatures within a mile of its area of effect.

In addition, this spell can be used to counter and dispel the effects of *corrupt nature*, reverting the affected area back to its normal, natural state. Creatures that have been altered by the *corrupt nature* spell automatically make a saving throw to resist being changed back to normal.

Material Component: A full waterskin

Slow the River

Abjuration [Good]

Level: Clr/Mys 7, Drd 8
Components: V, S, DF, XP
Casting Time: 1 standard action
Range: Touch
Target: Creature touched
Duration: Special; see text
Saving Throw: Will negates (harmless)
Spell Resistance: Will negates (harmless)

This spell is used to slow the harmful effects of the River of Time on a mortal body by either allowing the body to process harmful effects at a slower rate, or delaying the subject's aging rate.

Sluggish Metabolism: The immediate passage of time affects the target creature at one-fourth the normal rate. The subject need only make saving throws against disease once every four days instead of every day; diseases that have yet to manifest have their incubation period multiplied by 4. Damage dealt by poisons is reduced to one fourth of what would normally be dealt and the saving throw against secondary damage is made four minutes after initial damage instead of one minute afterwards. The subject only needs to eat one-quarter of her usual daily intake. This use of the spell lasts 2 days/caster level.

Extend Life: This application of the spell is used to slow the onset of years, allowing the subject the vitality of youth for longer periods of time (though no matter how many times this spell is applied it can never keep a creature young indefinitely). The subject appears to age at a slower rate, and the negative effects of aging (Str, Dex, and Con penalties) are offset by the number of years rolled. This application of the spell does not stack until the subject has suffered one aging effect. For instance, a young human who rolled an 8 and offset middle age, old, and venerable categories by eight years can only benefit from this spell again once she has reached middle age. This new roll

Restore Nature in the Wake of the Overlords

With the return of the gods in the Age of Mortals, many devotees of Chislev and Habbakuk seek to undo the harm that the dragon overlords caused to the Ansalonian landscape by making liberal use of restore nature in much the same way that the Silvanesti did to end Lorac's Nightmare decades earlier. This task has proven harder than it seems, as the oft-mutated flora and fauna of the infected areas have become dangerous and prey upon clerics who intrude. Out of the former dragon realms, the New Swamp and the Desolation prove to be home to the most vicious and twisted of these creatures.

The clergy of the nature gods also finds themselves dealing with more intelligent and organized opponents than just altered animals. Dark mystics find that these locales provide a natural element of danger in which to hide their scheming from the rest of the world, and react fiercely to any threat. Similarly, clerics of Morgion view the decay and entropy caused to the world as a holy act, and seek to consecrate the twisted wilderness to their dark god.

also offsets all negative aging effects in addition to the 8 previously rolled. Thus, while a subject can dramatically increase her lifespan through several applications of this spell over the course of decades, she can never achieve immortality with it. If a subject tries to use this spell before aging to their next category, the new roll, if higher, is the new age by which the aging effects are offset, and lower rolls do nothing. Additional years are calculated by rolling the additional dice from random starting age for a cleric of the appropriate race. This use of the spell is instantaneous.

XP Cost: 1,000

Spells of Gray

Communal Channel

Transmutation

Level: Clr 2
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: One creature/ 2 levels
Duration: 1 hour/ 2 levels
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

This spell allows the caster to sacrifice any number of his daily turn/rebuke undead attempts to allow other creatures within one step of his god's alignment to use them instead. At the time of casting this spell, the caster decides how many turn/rebuke attempts he will sacrifice, and how they will be divided amongst the creatures he touches. For instance, an 8th-level cleric with a Charisma score of 17 casts this spell and decides to sacrifice four of his daily turn attempts. He decides to distribute these turning attempts amongst three of his companions, giving two of them the ability to make one turning attempt, and the third the ability to make two turning attempts.

Turning/rebuking attempts bestowed upon other creatures are treated as being used at the level of the cleric who cast this spell for purposes of determining maximum Hit Dice affected, as well as calculating turning damage. The attempts remain either turning or rebuking checks (depending upon the cleric) regardless of the recipient's alignment. The recipient, however, adds her own Charisma modifier to the turning check and turning damage instead of the cleric's Charisma modifier.

If the recipients of the turn/rebuke attempts have not used them all by the end of the spell, they lose these attempts, and the caster cannot regain them for the rest of that day.

Dragonwise

Abjuration

Level: Clr/Mys 3, Sor/Wiz 2
Components: V
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 10 min./level

After casting this spell, the caster takes on the mindset of a dragon. He becomes immune to the frightful presence of all dragons, and gains a +10 bonus to all Charisma-based skill checks and Sense Motive checks when dealing with creatures of the dragon type.

Righteous Armor

Conjuration (Creation) [Force]

Level: Clr 2, Pal 2
Components: V, F, DF
Casting Time: 1 standard action
Range: Personal
Target: You
Duration: 1 hour/ 2 levels (D)

This spell causes a cleric's vestments to shimmer before covering him in translucent breastplate armor bearing the insignia and colors of his god. The caster gains a +5 armor bonus, and can cast domain spells at +1 caster level. Unlike mundane armor, *righteous armor* entails no armor check penalty, arcane spell failure chance, or speed reduction. Since *righteous armor* is made of divine force, incorporeal creatures can't bypass it the way they do normal armor.

Focus: The caster must be wearing clerical vestments of his order.

Smite Heretic

Evocation

Level: Clr 3, Pal 3
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: Creature Touched

Using Virtue Manifest

The spell *virtue manifest* is an extremely effective way for clerics to end a threat and gain a potential ally. However, the hour-long casting time makes it ineffective in a pitched battle. Despite the appeal in settling a conflict through these means, the powerful ability to change the hearts and disposition of men and women is not used lightly by any order of clerics, for various good reasons.

Worshippers of the pantheon of light often face the most temptation to use this spell. Those of benevolent nature would rather turn the agents of darkness to the cause of good than needlessly waste precious life on either side—after all, good redeems its own. Despite this, good clerics cannot just wantonly change the hearts of everyone they meet, such attempts at controlling and squelching free will is the province of evil. Because of this, whenever a good cleric casts this spell, he must make a Will save against the spell DC + 1/each previous use of this spell, or else be cut off from his deity and become an ex-cleric in need of atonement before receiving his god's patronage again. If such a cleric continues to use this spell, his alignment may change for the worse at the DM's discretion.

Followers of the neutral pantheon are the only clerics who refuse to ever cast this spell with rare exception—free will being the highest virtue held by the neutral pantheon. Any neutral cleric who uses this spell without extremely good reason (such as a final desperate attempt at preserving the Balance), quickly falls out of favor with his patron deity, unable to draw upon his god's divine might, and must seek atonement.

Only dark clerics cast virtue manifest without experiencing any moral conflict. Even then, the expense of casting the spell is so exhausting and demanding that evil clerics only save its use for worthwhile targets, such as longtime enemies, influential nobles, and political leaders.

Duration: Instantaneous
Saving Throw: Special; see text
Spell Resistance: Yes

With this spell, the caster deals damage to a creature whose ideals and tenets don't match those of his god. Creatures whose moral alignment (good, neutral, evil) differs one step from the caster's take 1d4 points of divine damage per every two caster levels. Creatures whose alignment differs by two steps take 1d6 points of damage per two caster levels. This effect has no save.

This spell is even more potent against ex-clerics, dealing 1d8 points of divine damage per caster level. Ex-clerics affected by the spell must succeed at a saving throw or be blinded permanently. The cleric's sight can only be restored by *heal* or greater forms of curative magic. Clerics who have changed or are in the process of changing gods are not subject to this effect.

Timeless Slumber

Abjuration
Level: Clr/Mys 4
Components: V, S, M
Casting Time: 1 minute
Range: Touch
Target: Willing living creature touched
Duration: Permanent (D); see text
Saving Throw: None
Spell Resistance: No

Used by dragons in the long period of time between the Third Dragon War and the War of the Lance, *timeless slumber* causes a deep and protective magical sleep to come upon a single, willing creature. While asleep, the passage of time flows around the creature, and he does not age at all. All time-dependent effects such as poisons and diseases cease to affect the creature while it sleeps.

Despite being asleep, the creature has a sense of how much time has passed and can choose to end the effect at any time, as well as react to any immediate threats to its safety. If a creature moves to attack the subject of this spell, the spell is instantly broken and a high-pitched chime indicates the presence of danger. The spell ends immediately before the attack, giving the subject enough time to react. Thus, anyone under a *timeless slumber* spell cannot be subject to a coup de grace. Anything that would end an *invisibility* spell, or any dangerous conditions, such as falling debris, also causes the creature to wake.

Material Component: Sand ground from a diamond worth 500 stl.

Untiring Form

Transmutation
Level: Clr/Mys 3, Drd 4, Rgr 4
Components: V, S, DF
Casting Time: 1 standard action
Range: Touch
Target: 1 creature/ 2 levels (Max 10)
Duration: 1 day/4 levels (D)
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

Used primarily by clerics of Shinare, *untiring form* confers immunity to fatigue and exhaustion, and even removes the need for sleep altogether. Furthermore, all affected creatures gain a +4 bonus to saving throws against

sleep effects. If a creature desires to go to sleep it may do so, thus ending the effects of that casting of the spell.

Creatures who cast spells are able to prepare spells and spell slots normally even though they do not sleep. Spells cast within the previous 8 hours still count against the total number of spells that they can prepare, as they usually do.

Virtue Manifest

Abjuration

Level: Clr 8
Components: V, S, M, F, DF, XP
Casting Time: 1 hour
Range: Touch
Target: Living creature touched
Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

This spell functions like the redemption/temptation effects of *atonement* save for one strong difference—the target need not be willing for the alignment change to take effect. As such, the caster often must bind, or in some other way immobilize, the target creature in order to keep them present for the entirety of the ceremony, or simply hold the charge of the spell until the caster can discharge the spell on the intended creature. Although the caster causes the creature's alignment to match his, the creature may not necessarily become his personal ally.

Material Component: Burning incense made from the wax of giant bees worth 500 Stl.

Focus: In addition to a holy symbol or normal divine focus, the caster needs a set of prayer beads (or other prayer device such as a prayer wheel or prayer book) worth at least 1,000 stl.

XP Cost: 2,000 XP.

Spells of Darkness

Capsizing Waters

Transmutation [Evil, Water]

Level: Clr/Mys 7, Drd 7, Sor/Wiz 8
Components: V, S, M, DF
Casting Time: 1 hour
Range: Medium (100 ft. + 10 ft./level)
Target: 10 cubic ft. of water/level (S)
Duration: 1 hour/level
Saving Throw: No
Spell Resistance: No

This spell causes a body of water to react to disturbance in a variety of ways. If a boat or other vessel enters the affected area, the water quickly, and violently erupts and tries to capsize the vessel. A boat or ship less than 20 feet long is capsized 80% of the time. The waves have a 60% chance of capsizing vessels 20 to 60 feet long and a 40% chance of capsizing vessels over 60 feet long.

The base chance for capsizing a vessel is increased by 1% per caster level. Thus, a 15th-level cleric who casts this spell has a 95% chance to capsize vessels less than 20 ft. long, a 75% chance to capsize vessels 20 to 60 feet long and a 55% chance to capsize vessels over 60 feet long. The vessel's captain can reduce the chance of capsizing by first succeeding at a DC 30 Profession (sailor) check. Each member of the crew, to a maximum of ten individuals, can use the Aid Another action to give the captain a circumstance bonus to the check. For every increment of 5 by which the check succeeds, the chance for the vessel to capsize is reduced by 15%.

Furthermore, the affected waters pull and drag at any creature swimming in the area, trying to drown it. Every round a creature fails at a DC 20 Swim check, the waters drag it 10 feet below the surface, down to the maximum depth of water affected by the spell. Succeeding at this Swim check only keeps the creature from being submerged further. Actually moving through the water requires that the creature succeed at the check by 5 or more.

Corrupt Nature

Transmutation [Evil]

Level: Clr/Mys 5
Components: V, M
Casting Time: 1 hour
Range: Medium (100 ft. + 10 ft./level)
Area: 10 sq. feet/ level
Duration: Instantaneous
Saving Throw: Fort Negates
Spell Resistance: Yes

This spell causes a natural area to warp and twist, either withering plant life, or promoting it to an obscene rate of growth. The area affected can resemble a type of terrain of the caster's choice, such as a swamp, jungle, desert, or tundra. Although only a specific patch of wilderness is directly transformed, it has a larger affect on the surrounding environment. Due to the unnatural warping, the DCs for all Handle Animal, Knowledge (Nature), and Survival checks made within a mile radius of the affected area are increased by +10.

In addition to the previous effects, all creatures with the animal or fey type must make a saving throw. Failing this saving throw means that the creature is overwhelmed with the foul energies, and likewise twisted into something unnatural. Furthermore, there is a chance that one plant per caster is mutated so horribly as to become a monster. Roll the d% separately for each affected plant. Use the following table to determine how the creatures and plants are affected.

D%	Animals and Fey	Plants
1-25	Bloodrager template*	Assassin Vine
26-50	Fiendish template	Black Willow*
51-75	Proto-creature template*	Qlippoth*
76-00	Tainted-Blood template*	Tendriculos

*Denotes a monster found in the *Bestiary of Krynn*

Creatures that have been altered are not beholden to the caster, and in fact may attack if provoked. The changes made to a creature are not bound by this list, and can be

False Vision and Dark Knights

In the early Age of Mortals, the Knights of the Skull perfected and regularly employed *false visions* to fool newly knighted individuals into thinking that Takhisis was still in contact with the Dark Knights, all the while ignorant to the fact that their goddess still influenced the world. The knights were able to keep their secret for the first two decades of the Age of Mortals, but covert operatives from the Legion of Steel were able to expose the deception for what it was, and spread word that the knights were in fact manufacturing the Vision.

Desperate to regain power and recruits following the War of Souls, the Knights of Neraka now openly acknowledge the human-made nature of the *false vision* they employ, and claim that it epitomizes the Age of Mortals and is a product of a bold group of individuals who seek to shape the world as they see fit, independent of any divine intervention. In addition to this use, the Knights of Neraka employ covert individuals to use a *false vision* for the purposes of deluding important figures into making political decisions based on the "will of the gods."

different at the discretion of the DM. In addition to the above effects, this spell can be used to counter and dispel *restore nature*.

Material Component: A handful of sediment from the desired type of terrain.

Errant Heart

Enchantment (Compulsion) [Evil, Mind-affecting]

Level: Clr/Mys 7, Sor/Wiz 7
Components: V, M, (DF)
Casting Time: 1 round
Range: Close (25 ft. + 5 ft./2 levels)
Target: One living creature
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

This spell causes one creature to become deathly obsessed with another item or creature of the caster's choice. It will act irrationally in the pursuit of its target, and may even murder or violate other important tenets it holds dear if forced to in order to possess the object or person. If a creature is clearly an obstacle to the subject's acquisition of its obsession, it becomes Unfriendly towards the creature in question, regardless of any past history. Any time the object or person would cause the subject to take actions against its nature, it receives a new saving throw with a +2 bonus. Succeeding at this saving throw does not end the spell, but merely allows the creature to stave off the darker impulses for 24 hours, and it will resort to more acceptable means of acquiring its target.

If the target of the subject's desire is a person, the obsession causes the subject to desire the target's companionship at all times. The exact nature of the obsession can range anywhere from having a strong desire to constantly be in the target's presence, to actually experiencing warped romantic feelings for the target. If the target resists the subject's attempts, the subject will do whatever it can to force reciprocity, from using other charm and compulsion effects to kidnapping the target so that the subject knows where the target is at all times.

The subject of this spell is otherwise able to act of its free will, and is in no way beholden to or under the control of the caster. *Calm emotions* cannot suppress this spell.

Material component: A small ruby statue carved in the likeness of the target person or object worth at least 6,000 stl.

False Vision

Illusion [Evil]

Level: Clr/Mys 2
Components: V, F, XP
Casting Time: 10 minutes
Range: Close (25 ft. + 5 ft./2 levels)
Target: Any one creature.
Duration: Permanent
Saving Throw: Will (Disbelief); see text
Spell Resistance: Yes

This spell immediately floods a creature's mind with a series of images of the caster's choosing. The images can be anything from a single coherent scene to a flash of jumbled imagery, dependant upon the will of the caster. The vision can appear to last anywhere from a minute to a lifetime, but the subject perceives the flash of information immediately, and must make a Will save to avoid being dazed by the sudden onslaught of images.

The images, whatever they are, carry with them a general theme that instructs a creature to take or refrain from a course of action, or act in a way that is in accord with a certain philosophical belief. When the creature acts in accord with the message of the vision, it gains a +1 morale bonus to any saving throw, ability check, and skill check that would further the cause or theme that has been communicated to the creature. Any time the creature acts against, or when inaction would lead counter to, the vision, it incurs a penalty of –2 to all saving throws, ability checks, and skill checks until 24 hours have passed, or it has acted

in a way in accordance with the message communicated by the vision.

Creatures who succeed at their saving throw sense an almost artificial dream-like quality to the vision, and are able to adequately discern that the imagery they see has been created by a non-divine entity.

Focus: A broken holy symbol.

XP Cost: 250 XP

Hasten the End

Necromancy [Evil]

Level: Clr/Mys 8, Sor/Wiz 8
Components: V, S, M
Casting Time: 1 round
Range: Close (25 ft. + 5 ft./2 levels)
Target: Target creature
Duration: Concentration
Saving Throw: Fortitude Negates
Spell Resistance: Yes

This spell causes the target to age rapidly in a short amount of time. Each round that the spell affects the target creature, it must make a Fortitude saving throw. Failure bestows a negative level upon the creature, and ages it 10 years. A successful save indicates that the creature is unaffected by the negative levels, and does not age. If the creature's negative levels equal its Hit Dice, or its total age has surpassed its lifespan at any point during the spell's duration, the creature dies.

Material Component: An hourglass, which must be opened on one end to allow the sand to slowly spill out during casting.

Seething Blood

Enchantment (Compulsion) [Evil, Mind-affecting]

Level: Clr/Mys 5, Sor/Wiz 5
Components: V, M, (DF)
Casting Time: 1 round
Range: Close (25 ft. + 5 ft./level)
Target: One living creature
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

The caster is able to instill into the target of this spell an irrational distrust or hatred towards a single individual. NPCs affected by this spell automatically adopt a Hostile attitude toward the target, and Diplomacy DCs are increased by +10 for the sake of influencing their attitudes.

Whenever the subject of this spell comes into contact with the target person, he feels an intense desire to do harm to the creature and must succeed at another Will saving throw or succumb to the murderous impulses. Any creature who fails this saving throw gains the benefits of a *rage* spell that lasts for 5 rounds as they do anything in their power to attack the target, disabling or killing anyone in their way if necessary.

The subject of this spell is otherwise able to act of its free will, and is in no way beholden to or under the control of the caster. *Calm emotions* cannot suppress this spell.

Withering Death

Necromancy [Evil]

Level: Clr/Mys 4, Sor/Wiz 4
Components: S, M
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./2 levels)
Effect: Ray
Duration: 1 round/level
Saving Throw: Fortitude negates
Spell Resistance: Yes

A yellow pulsating ray springs from the caster's hand. He must succeed on a ranged touch attack with the ray to strike a target. If hit, the target takes a penalty to Constitution equal to 1d6 plus +1 per two caster levels (maximum 1d6+5). If a subject dies while under the effect of this spell, it rises as a zombie under the caster's control, as if animated.

Holy Relics

Most magic items in the world are created by wizards, but there are some items that have been imbued with the power of one or more of the gods. These may as powerful as artifacts created for rulers and high priests or as simple as a specialty *medallion of faith*. The items vary in type much as the gods vary in interests and demeanor. All of the holy items listed here are uniquely associated with the Holy Orders of the Stars.

Bracers of Majere

The *bracers of Majere* look like simple leather arm guards embossed with winding vines that end in blooming roses upon which mantises perch. Used by the clergy of Majere, the bracers improve the wearer's skill in unarmed combat — known among the monks as "the merciful discipline" — but truly shine when worn by a monk.

Any non-monk wearing the *bracers of Majere* gains a +1 armor bonus and gains the benefits of the Improved Unarmed Strike feat. When used by monks, the true power of the *bracers of Majere* truly shines and allows the monk to reach a level of focus and martial dedication beyond his natural ability. The armor bonus provided by the bracers

increases to +2, and the monk can make an additional attack during his flurry of blows at his highest attack bonus.

Faint abjuration; CL 8th; Craft Wondrous Item, Craft Magic Arms and Armor, *magic vestment*; Price 30,000 stl; Weight 1 lb.

Cloak of Chislev

The *cloak of Chislev* appears to be cobbled together from the furs and hides of different animals. Despite its roughshod appearance, the cloak is structurally sound and considered to be a boon granted by the nature goddess to worthy individuals. The first hint of the cloak's magic comes when it is moved from one natural environment to another, as the skins change to reflect the local fauna of the surrounding area.

The *cloak of Chislev* allows its wearer to *speak with animals* six times per day and use the following spell-like abilities three times per day:

-haste
-summon nature's ally II
-spider climb

In addition to these spell-like abilities, the wearer of the *cloak of Chislev* also gains a +4 competence bonus to all Hide, Move Silently, and Survival checks made while in wild or rural areas. If the wearer enters a settlement of the size of small city or larger, she does not get the benefits of these bonuses.

Moderate transmutation; CL 14th; Craft Wondrous Item, *commune with nature, longstrider, summon nature's ally II, spider climb*; Price 200,000 stl; Weight 2 lb.

Emperor's Aspergillum

The *emperor's aspergillum* is a type of magical weapon produced by war-priests of Kiri-Jolith infrequently over the years and is so rare that all aspergillums are considered to be among the holiest of relics. The first aspergillums were produced during the height of the Ergothian empire, and were consecrated under Corij, the Ergothian name for the warrior god. An *emperor's aspergillum* is a *+1 silvered holy heavy mace* produced only for great heroes in the church of Kiri-Jolith.

The weapon shines brightly, and is constructed so carefully as to have a hollow running through its haft that connects to a small cavity in the head of the mace. When the command word "Honor" is spoken, a hole appears at the base of the handle, allowing an *emperor's aspergillum* to be filled with holy water. Saying the command word again causes the opening to vanish. The aspergillum can store the holy water indefinitely. Speaking the second command word "Justice" causes the head of the mace to become porous, allowing the aspergillum to sprinkle holy water for religious ceremonies. Six times per day, anyone sprinkled with the holy water gains the benefits of a *bull's strength* spell. One flask of holy water can fill an *emperor's aspergillum* twice. The holy water in a single filling of the aspergillum runs out after being used on three people. If an *emperor's aspergillum* is used as a weapon without speaking the second command word to reseal the mace's head, the wielder suffers a –2 penalty to attacks as the weapon's balance is thrown off.

Strong transmutation; CL 15th; Craft Magic Arms and Armor, *bull's strength, hallow, holy smite, mark of justice*; Price 128,492 stl; Weight 8 lb.

Eye of the Winding Paths

An *eye of the winding paths* is an item typically created and consecrated by the priests of Zivilyn. The eye is made of rich chestnut wood, although when placed in an eye empty socket of a medium-sized creature, it changes to match the wearer's existing eye. Close inspection reveals thin green fibers lacing across the white of the eye instead of normal blood vessels, allowing the careful observer to determine the artifice of the eye with a successful Spot check (DC 25).

An *eye of the winding paths* allows its wearer to use *augury* three times per day, and the following spell-like abilities once per day:

-commune
-see invisibility
-true strike

The eye also allows its user to tap into the knowledge of all possible outcomes, much like the god Zivilyn. Not only can she see the immediate future, she can choose to alter it in slight ways. Once per week, the possessor of the *eye of winding paths* can choose to make anyone within 30 feet of her reroll one roll prior to the DM declaring the roll a success or failure. If this ability is used on an NPC, the DM tells the user if the roll would have succeeded or failed. The user can then choose whether or not they wish to make the character reroll the die. Choosing not to force a reroll still uses up this ability for the week.

Strong divination; CL 16; Craft Wondrous Item, *divination, see invisibility, true seeing*; Price 148,000 stl

Horn of Chemosh

The *horn of Chemosh* resembles a yellowed goat horn, covered in a perpetual layer of brown, dried blood. At the mouth of the horn are dried strips of flesh that flutter when blown. *Horns* were originally created by priests of the god of undeath and bestowed upon armies of darkness to use in the heat of battle. Many an army has been surprised to hear the ghostly note echo from the *horn* and see their own troops rise up in undeath, serving their enemy.

Once per day as a full-round action, the user of the *horn of Chemosh* can blow on the horn, producing a loud and hauntingly low note that shakes all living creatures to their bones. The more overt affect that the *horn* has can only be felt by the dead. The horn animates up to 20 HD worth of corpses within a 100-foot radius, turning them into zombies. These zombies are under the control of whoever possesses the *horn*, and remain functional for an hour. At the end of the hour, the zombies revert to normal corpses.

Moderate necromancy [evil]; CL 14th; Craft Wondrous Item, *animate dead, slay living*; Price 98,000 stl; Weight 3 lb.

Kelp Cord

Created by druids of Zeboim, a *kelp cord* resembles a 50-foot long strong rope made of tightly wound brown and green kelp one half-inch in diameter. The cord has 20 hit points and can be snapped apart with a DC 32 Strength check. Although the *kelp cord* can be used as normal for a rope, its true ability comes when out at sea. Minotaurs often trade with clerics of Zeboim to keep a healthy supply of *kelp cords* for use on their vessels against pirates or during nautical battles.

Designed to capture and drown enemies, the cord is thrown into a large body of water and its command word "laminara" is spoken. It grows rapidly, sprouting kelp fronds that reach to ensnare all creatures, except the person who spoke the command word, within a 40-foot radius. This effect is similar to the *entangle* spell save that the Strength check to break free is DC 26 (lowered because the cord is rehydrated and no longer tightly packed). Escape Artist checks are also made against DC 26. Creatures unable to escape from the *kelp cord* are subject to drowning rules (see the *Dungeon Master's Guide*). After the duration of the *entangle* effect ends the kelp loses its magic and dissipates into the surf.

Moderate transmutation; CL 8th; Craft Wondrous Item, *entangle*; Price 750 stl; Weight 10 lb.

Lantern of Artistry

Lanterns of artistry are items coveted by nearly every bard and master performer across Ansalon. When a performance of any kind is delivered in the lantern's light, it seems to contain more passion, tugs on the heartstrings of the audience just a little more, and can make the most incompetent performer seem to have a natural talent for entertainment. Given these qualities, it should come as a bit of a surprise that *lanterns of artistry* are made primarily by clerics of Sirrion, though Branchala's clergy has also adopted the practice.

A *lantern of artistry* is a hooded lantern with a red metal frame covered with decorative etchings of flames traveling all over it. Its glass casing is similarly red hued, causing the light it produces to have a slightly reddish quality to it. Unlike normal hooded lanterns, a *lantern of artistry* can only store enough oil to burn for two hours at a time. When lit, any Perform checks made within a 30-foot radius of the lantern gain a +6 sacred bonus. Whenever a bard uses her bardic music ability or a master performer uses his inspiration, greater inspiration, or compelling performance abilities (see *War of the Lance*) within this area, the effects last for an additional 5 rounds beyond their usual duration.

Moderate enchantment; CL 9th; Craft Wondrous Item, *crushing depair, greater heroism, rage*; Price 83,000 stl; Weight 2 lb.

Plaguedust

Plaguedust is the favored weapon of dark cultists of Morgion. It was first used during the Third Dragon War as cultists of Morgion would infiltrate areas where there was high-ranking Solamnic leadership and contaminate the forces of good. It was the legendary Huma Dragonbane who discovered the use of the *plaguedust*, and exposed Rennard the Oathbreaker as a servant of Morgion. Despite this, the use of *plaguedust* became infrequent over the years, causing the forces of good to forget about it before the cultists would make use of it again—Morgion knows full well how short the memories of most mortals are. Often, the *plaguedust* is used as a way of recruiting new cultists, infecting others and then having the divine hand of Morgion hold the infection at bay—for the price of the loyalty of the victim, of course.

Because of its subtlety, it is easy for a community to mistake the use of *plaguedust* for a natural outbreak of sicknesses. The disease is called the scarlet plague and imitates red ache (see the *Dungeon Master's Guide*) causing the victim's skin to turn an unnatural and burning red. Infection occurs as a result of contact with the dust. The Fortitude saving throw to stave off the infection is DC 19, and damage from the disease is 1d6 Con, and the incubation period is 1d4 days. After being infected by the scarlet plague, a victim must succeed at three consecutive saving throws in order to fight off the infection.

Each vial of *plaguedust* contains enough dust to attempt to infect one person. Should the user attempt to infect someone in combat, one application can be dispersed as a standard action that provokes an attack of opportunity.

Moderate necromancy [evil]; CL 10th; Craft Wondrous Item, *contagion*; Price 2,800 stl.

Shield of Breath Absorption

Construction of the *shields of breath absorption* arose during the Third Dragon War when the knights first had to fight on dragonback. Designed to negate the effects of a dragon's breath weapon, many were made, but only a fraction of that number have survived through history. Rumor tells that Huma Dragonbane himself brought such a shield with him into battle when he fought against the Dark Queen in that final and climactic battle.

A *shield of breath absorption* functions as a *+1heavy steel shield of arrow catching* in combat until the wielder is subject to the breath weapon of a creature of the dragon creature type. When making her Reflex save against the creature's breath weapon, the wielder gains the benefit of the Evasion ability. If she makes a successful saving throw, she takes no damage from the dragon's breath weapon.

Moderate abjuration; CL 14th; Craft Arms and Armor, *entropic shield, protection from energy*; Price 13,400 stl; Weight 15 lb.

Specialty Medallions of Faith

Clerics of all the gods often times alter their standard *medallions of faith* and impart it with some greater blessing of their god. Altered *medallions of faith* function the same as the standard variety, but also grant divine spellcasters the use of spell-like abilities, as well as enhancing their use of skills that reflect their god's portfolio. Below are the most common alterations that are made to *medallions of faith* by their wielders, although certain *medallions*

that were historically associated with particularly famous or noteworthy individuals are rumored to be host to greater abilities. Regardless of how augmented a *specialty medallion of faith* is, it always produces a standard *medallion* (See page 46 of the *DRAGONLANCE Campaign Setting* for details) when used to create new ones for other clerics.

A divine spellcaster of the appropriate god can use the spell-like abilities of a *specialty medallion* 3 times a day (the type of aura read by a *detect magic* spell is listed next to the spell). All skills checks affected by the *medallion* are granted a +1 bonus.

Branchala—*break enchantment* (abjuration). Skills: Gather Information, Knowledge (local), Perform
Habakkuk—*air walk* (transmutation [air]). Skills: Handle Animal, Knowledge (nature), Survival
Kiri-Jolith—*magic vestment* (transmutation). Skills: Diplomacy, Intimidate, Ride
Majere—*giant vermin* (transmutation). Skills: Concentration, Sense Motive, Tumble
Mishakal—*cure serious wounds* (conjuration [healing]). Skills: Diplomacy, Heal, Sense Motive
Paladine—*searing light* (evocation). Skills: Diplomacy, Gather Information, Knowledge (nobility and royalty)

Chislev—*share animal's mind** (enchantment [compulsion] {mind-affecting}). Skills: Handle Animal, Knowledge (Nature), Survival
Gilean— *discern lies* (divination). Skills: Decipher Script, Gather Information, Knowledge
Shinare—*locate object* (divination. Skills: Appraise, Gather Information, Profession
Sirrion—*fire shield* (evocation [fire or cold]). Skills: Bluff, Craft (alchemy), Perform
Reorx—*stone shape* (transmutation [earth]). Skills: Craft, Disable Device, Knowledge (architecture and engineering)
Zivilyn—*divination* (divination). Skills: Knowledge, Sense Motive, Spot

Chemosh—*enervation* (necromancy). Skills: Intimidate, Heal, Spellcraft
Hiddukel—*glibness* (transmutation). Skills: Bluff, Diplomacy, Forgery
Morgion—*contagion* (necromancy [evil]). Skills: Hide, Intimidate, Move Silently
Sargonnas—*fear* (necromancy [fear, mind-sffecting]). Skills: Climb, Intimidate, Use Rope
Takhisis—*charm monster* (enchantment [charm] {Mind-Affecting}). Skills: Bluff, Intimidate, Spellcraft
Zeboim—*water breathing* (transmutation). Skills: Use Rope, Survival (at sea only), Swim

*Notes a spell originally found in the *DRAGONLANCE Campaign Setting*.

Moderate aura; CL 8th; Craft Wondrous Item, (appropriate spell); Price 13,500 stl; Weight 1 lb.

Artifacts

Altar of Hiddukel (Major Artifact)

The *altar of Hiddukel* is less a magic item and more of a shifting direct conduit to the god of lies and deceit. The altar is an item so rarely documented and inconspicuous that even the most educated and informed beings on Ansalon often are completely unaware of its existence. The altar changes in slightly different ways, seemingly an altar to Shinare one time it is seen, a wishing well decorated in a monetary motif another, and then sometimes it rarely even appears as a black mahogany structure with a statue depicting the broken scales of Hiddukel plain for any to see. The altar is never seen in the same place twice, and seems to appear at different locations randomly.

Creatures that approach the altar immediately start to empathically feel that the altar will be able to somehow aid them in the acquisition of any sort of goals be they issues of money, desire, or power that the target of the altar is after. If a prayer or invocation is made to the *altar of Hiddukel,* it will be granted as though a *miracle* had been cast—albeit at the expense of someone innocent. Desires that are already steeped in destructiveness have a greater likelihood of being granted to the spirit of the desire by Hiddukel, but the god tends to be more interested in corruption of the innocent, and is therefore more inclined to have the shrine appear to good-natured individuals or creatures whose schemes would result in the corruption of others.

After a month has passed, the god will appear to the creature that used the altar and inform the creature of the recent divine influence behind its luck. Hiddukel will then demand that the beneficiary of the altar's powers hold up his end of the "bargain" or else suffer the revocation of all gains—with interest. Not only will the god revoke the gifts that he has bestowed upon the user of the *altar*, but the creature will be affected as though it were the target of a *bestow greater curse** spell, removable only through *atonement*.

*Found in the *DRAGONLANCE Campaign Setting*

Ebonbane (Minor Artifact)

Unlike many holy artifacts, the blade *Ebonbane* was not an ancient relic; its origins were quite humble. It began not as a sword, but as a holy symbol of Paladine, a triangle of white ceramic owned by the MarSevrin family in the village of Luciel. This symbol was hanging in their home when plague claimed most of the MarSevrins. After the death of the elder son, Tancred, his brother Cathan broke the symbol, keeping the pieces as a reminder of how the god had betrayed him.

Paladine works in strange ways, however: the breaking of the symbol was just what was needed for the events to come. Not long after, the monk Beldyn came to Luciel. There he healed those who still suffered from the plague—including Cathan's younger sister, Wentha. His faith

restored, Cathan swore loyalty to Beldyn, and helped him recover the fabled Crown of Power.

Not long after Beldyn donned the Crown, however, evil nearly claimed his life: a shadow-demon, Sathira, tried to slay the young monk. Remembering the broken symbol, Cathan flung a piece at the demon, and the god's power sent the creature back to its foul master.

After Beldyn marched on Istar and became Kingpriest Beldinas, he dubbed Cathan a Knight of the Divine Hammer. As a gift, he ordered the forging of a sword, named *Ebonbane*. It was a long, one-handed blade, made of gleaming Tarsian steel, with golden hiltwork set with what looked like white stones. These were actually the shards of Cathan's broken holy sign.

For twenty years Cathan wielded *Ebonbane*. Its blade was said to be unbreakable, and never needed sharpening or polishing. When used against servants of evil — particularly the undead or demons — it slew with a single blow. The sight of it struck fear into the hearts of the wicked, and emboldened those who served good.

That changed, however, with the Lost Battles. For the Kingpriest's siege upon the Towers of High Sorcery, Cathan was sent to the city of Losarcum with a contingent of the Divine Hammer, and was in the Tower there when the wizards destroyed it, and the city, were it stood. Only Cathan and Tithian survived, and returned to Istar to tell the tale. In his grief, Cathan forswore the Kingpriest and left the Temple, bearing *Ebonbane* with him.

He and the sword remained hidden for many years, dwelling amid Losarcum's ruins. In time, rumors of him reached the Temple in Istar, and Beldinas journeyed to the ruins to bring Cathan back home. By then, however, Istar had become a decadent realm, relying on slavery and pogroms while the Kingpriest preached against evil. Cathan turned against Beldinas, joining in an attempt to overthrow him. This attempt failed, and Cathan was imprisoned. *Ebonbane* was given to Tithian, now himself the head of the Divine Hammer.

Cathan was favored by the gods, however. He escaped with divine aid, stole the Disks of Mishakal, and fled. Sent after him, Tithian chased him down and the two fought — *Ebonbane* now wielded against its former master. It is likely the blade's power played a part in the duel's outcome, for Tithian was slain. Cathan reclaimed his sword and fled to Xak Tsaroth, where he perished completing his quest: to bring the Disks to a place where Paladine had told him people would find them, centuries later.

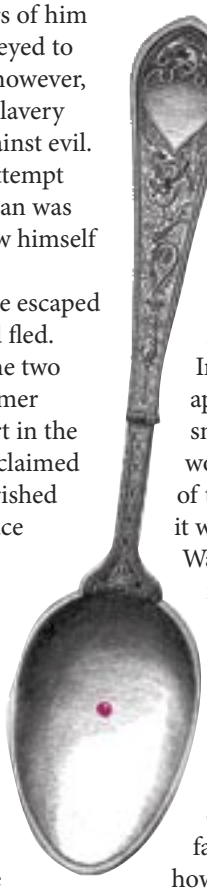
Most scholars believe *Ebonbane* was lost forever. There are some accounts, however, that the sword was not in Xak Tsaroth when it collapsed, but that Cathan had given it to another knight, a man named Bron, who escaped the destruction.

Bron's fate is unknown, though it might be recorded in the *Iconochronos*. If the tales are true, then *Ebonbane* may still be somewhere in the world — perhaps hidden in some ruin, or maybe possessed by a warrior who remains unaware of its power. And with Paladine now stripped of divinity, who knows what power *Ebonbane* holds? It may be a simple blade, no longer holy, or perhaps another deity has claimed it. And perhaps it still retains some glimmer of Paladine's might, a final echo of a fallen god.

Ebonbane functions as a *+5 axiomatic holy longsword*. Three times per day, *Ebonbane* can allow the wielder to use *greater heroism* on himself. In addition to these listed qualities, the wielder can use *Ebonbane* to imitate the Deflect Arrows feat. The wielder can attempt to deflect up to a number of projectiles equal to his Dexterity modifier. When he would normally be struck by a ranged weapon, the wielder can make a DC 20 Reflex save. If the ranged weapon has an enhancement bonus, the DC increases by that amount. If the wielder succeeds, the sword deflects the incoming projectile. The wielder must be aware of the attack and not flat-footed. Deflecting projectiles doesn't count as an action unless the wielder attempts to deflect a number of projectiles greater than his Dexterity modifier. The wielder can deflect additional projectiles by sacrificing one of his attacks (at the lowest attack bonus) the following round. A wielder who has used up all of his attacks for the next round can not deflect any more projectiles and can only take a single move action during the following round.

Strong evocation [lawful]; CL 20th; Weight 4 lb.

Kender Spoon of Turning (Minor Artifact)



No one knows quite how the legendary *Kender Spoon of Turning* came into existence. Indeed, many believe that it is nothing more than a myth or kender tale. Few would believe that any self-respecting wizard or cleric would invest so much power into a simple piece of dinnerware. The religious sages and experts among the kender, when not debating on how many gods one can claim exclusive worship to, tend to agree that the spoon was a gift handed down directly from Branchala, a god with a certain fondness for kender. In his wisdom, Branchala knew that the interesting appearance of the spoon would ensure that the curious small folk would keep the item circulating and that it would never be lost to history. The last reliable sighting of the *Spoon* (or what was claimed to be the *Spoon*) place it with the kender Tasslehoff Burrfoot during the Chaos War. With his journey through time to the War of Souls, it is entirely possible that he brought (and likely lost) whatever *spoon of turning* he had — real or fake — in Krynn's present.

The spoon appears as a silver piece of fine dining ware, but has an ever-present red spot on it reminiscent of strawberry jam. Many kender will tell the skeptical observer that this is in fact the otherworldly guts of a ghost. Kender point to the fact that these guts continuously reappear no matter how many times they've been licked off as proof positive of the divine nature of the item. Three times per day, the *Spoon of Turning* allows its wielder to turn undead

as though she were a good cleric of 15th level with a Charisma score of 16. In addition to this, the wielder of the *Spoon* gains immunity to death effects while holding it.

Strong necromancy; CL 18th

Lifecrafter (Minor Artifact)

A cleric of Chislev during the Age of Dreams, Ariala always tread a fine line within her faith. When most other followers of the nature goddess were defending their lands and restoring the environment, Ariala was busy breeding creatures into things new and fantastic. Her studies were never malevolent, and often created new breeds of creatures that helped their natural environment thrive against encroachment. Even her mistress Chislev watched Ariala's new creations with interest, anticipating the possible need to withdraw divine sponsorship should one of the cleric cross the line.

Ariala kept the company of few people, but one of them was a kindly hermit-like woodsman who would discuss philosophy with her. Over the course of many seasons the two spent many hours together. The woodsman, however, was a devoted follower of Hiddukel, King of Lies. The woodsman's deception was so complete that not even Ariala could see through into his dark nature.

One day the woodsman approached her with the proposal that the two become lovers. Ariala was flattered by how enamored the man was with her, but told him that the first and foremost love in her life was that for her mistress Chislev. The pawn of Hiddukel could not accept this and he persisted, yelling at and arguing with her. In a rage, he drew his sword and ran the woman through the stomach, fatally wounding her.

Despite her injury, Ariala was able to draw upon the divine power of Chislev and curse the man. His limbs forked apart, and he grew long, tall, and encased in bark as he transformed into a hideous tree — a reflection of his true nature. It is said that Chislev cried that day, as the light of Ariala's mortal life dimmed and went out.

However, the sword was consecrated in Ariala's blood, becoming a divine tool. The sword, called *Lifecrafter* in honor of Ariala, is a *+2 defending bastard sword*. *Lifecrafter* grants its wielder fast healing 5, healing a maximum of 75 hit points a day. It can also allow the wielder to cast *water breathing* on himself three times per day. In addition to these abilities, once per week, instead of dealing normal damage on a successful attack, the wielder of *Lifecrafter* can force a creature to make a Will saving throw (DC 22) or be transformed. This effect works like *polymorph any object* except that the duration factor of the spell is treated as being +2 higher it would normally be.

Lifecrafter looks rather mundane. Its cross-guard is a brownish rust-red, almost as if stained by the blood of Ariala. The hilt of the sword is wrapped tightly and masterfully in ancient leather, and the pommel contains a beautiful green opal.

Strong transmutation; CL 16th; Weight 6 lb.

Miceram, the Crown of Power (Major Artifact)

Perhaps the most renowned artifact of ancient Istar, *Miceram* (known in the vulgate as the *Crown of Power*) was the headpiece worn by the Kingpriests of Istar. Said to be blessed by Paladine, the Crown granted the wearer vast holy power, and also assured his place upon the throne. *Site ceram biriat, abat*, the old Istaran proverb declared — *whoever wears the Crown, rules.*

Miceram is believed to have come into being in the year 682 I.A. (280 PC), when Symeon, head of the holy church, overthrew the despotic Emperor Vemior. After Vemior's death, Symeon ordered the creation of two things: the Great Temple of Istar, and "a crown of surpassing beauty, befitting the voice of Paladine on Krynn."

While Symeon did not live to see his temple completed, he did don the *Crown*. Reports conflict as to who made it: some say it was the renowned jeweler Algando of Calah, while others believe it was commissioned from the dwarves of Zhakar. Some legends claim it simply appeared upon Symeon's private altar.

Whatever the case, all accounts agree on the *Crown's* appearance. *Miceram* was made of bright gold, lined on the inside with red velvet. Its cap rose to a high point, with ten more points spaced about its rim. Each tip was set with a large, blood-red ruby, the one in the center the size of a hen's egg. These stones shone with a silver inner glow.

It is said that the moment Symeon donned the *Crown*, the strife following Vemior's death ended. Thus *Miceram* asserted one of its strengths: the man who wore it could command his subjects at will. With the *Crown* on his brow, Symeon named himself Kingpriest, beginning the mightiest dynasty Ansalon has seen.

So things went, for over a century and a half. *Miceram* passed from Kingpriest to Kingpriest, until the year 842 I.A. (120 PC), when Kingpriest Vasari I died heirless. In the confusion that followed, the *Crown of Power* vanished, and war erupted, with three clerics claiming to be the true

Kingpriest. Some say Pradian, one of the three, stole the *Crown*; others that Vasari's ghost took it and flung it into the sea; still others that Paladine himself had claimed it, and would return it to Krynn when the need was greatest.

In truth, Pradian *did* take *Miceram*: Vasari had declared him the rightful heir, albeit with no witnesses to hear. He hoped to win the war and "rediscover" the *Crown*, but instead he died in the wars, and the *Crown* remained lost, hidden in catacombs beneath the city of Govinna. For nearly a century it remained there, protected by Pradian's ghost, its fate known only to the Patriarchs of Govinna. They did not even tell the Kingpriests their secret.

Finally, in 923 I.A. (39 PC), an upstart monk Beldyn of Kharolis came to Govinna, bearing divine powers unseen in Istar for over a century. Aided by the hero Cathan, he recovered *Miceram* from its crypt and, donning it, broke the imperial army's siege upon the city. Calling himself Beldinas Lightbringer, he marched on the capital and ousted the tyrant Kurnos the Deceiver. The people grew to worship him, in no small part because of the *Crown*.

Sadly, Beldinas did not rule wisely, and his pride led Istar to destruction. It is said he was still wearing *Miceram* when he brought down the fiery mountain, causing the Cataclysm. The *Crown* vanished from the world. It is whispered, however, that Takhisis claimed it and twisted it, and that it was later worn by her servant, Emperor Ariakas, during the War of the Lance. If this is so, then its fate still remains uncertain, for that *Crown* was lost after Ariakas's death. It may yet appear again — though for good or evil, none can say.

Only those of good alignment can wear the original *Crown*. If a non-good person put it on, he can not use any of its abilities and takes 1d6 points of pure divine damage each round if neutral and 2d6 each round if evil. Good characters who are neutral or chaotic slowly begin to shift towards lawful alignment. Each day, the creature has to make a Will save (DC 20 for chaotic characters, DC 25 for neutral creatures) or shift one step towards lawful.

Miceram, the Crown of Power, grants its wearer a number of advantages, the knowledge of which is empathically communicated as necessary. It automatically grants the wearer a +5 deflection bonus to AC and a +5 resistance bonus to all saving throws. Three times per day, the wearer can protect himself with a 10-foot radius sphere of energy that combines the effects of a *globe of invulnerability* (preventing any spell of 4th level or lower from affecting the wearer) and a *shield* spell (providing an additional +4 shield bonus to AC and negating any magic missile attack). This protection lasts for 1 round per character level of the wearer and can be activated and dispelled as a free action.

Three times per day, the *Crown* allows the wearer to cast each of the following spells as a spell-like ability, with the caster level equal to the wearer's character level: *aid, bless, owl's wisdom, restoration*.

The wearer can also cast the following spells as spell-like abilities once per day, with the caster level equal to the wearer's character level: *dictum, discern lies, dispel magic, wind wall*.

In addition to the previously listed abilities, *Miceram* grants +4 effective spellcaster levels to any good cleric for the purposes of determining spells per day and caster level. The crown also continuously sheathes the wearer in an aura of serene silver light that grants a +4 sacred bonus on all Charisma-based checks (including turning checks). This aura normally only provides bright illumination in 5-foot radius around the wearer with shadowy illumination reaching an additional 5 feet. Whenever the wearer casts a spell from the cleric spell list, this aura of light flares up providing the illumination of a *light* spell (bright light in a 20-foot radius, dim light for an additional 20 feet) that lasts for one round after the spell is cast.

The crown is said to possess other powers as well; however, it only informs the wearer of what powers it possesses when the powers are needed.

Shroud of Takhisis (Minor Artifact)

In the wake of the death of the Dark Queen, many charlatans across Ansalon have started selling fake holy relics claiming that they have a tie to the departed goddess. Items ranging from a broken shovel handle that some claim was the *dragonlance* that killed her, to a tin tiara she purportedly wore, down to preserved knuckle bones offered up as the mortal queen's own, are almost as common as a rusted weapon throughout the junk shops of Ansalon these days.

Only one item in particular, though, has shown any sign of divine origins. Believed to be the burial shroud of the Queen of Darkness, this glistening black cloth bestows unholy power and majesty upon its wearer, granting a +2 deflection bonus to armor class, a +4 bonus to Charisma and a +2 bonus to her effective divine caster level. In addition, the wearer of the *Shroud of Takhisis* can use *command, flaming sphere*, and *magic missile* three times per day, as well as *fireball, unholy blight* and *scrying* once per day. However, wearing the *Shroud of Takhisis* causes the wearer's alignment to shift towards lawful evil. Every week spent wearing the shroud, the creature is required to make a Will saving throw (DC 15 for good characters, DC 20 for neutral creatures) or shift one step towards lawful evil. Once the wearer has assumed a lawful evil alignment, she starts to believe herself to be the reborn Dark Queen, and acts in accord with this delusion.

The exact origins of the shroud are a mystery, for none but Takhisis's former cleric Mina has ever had access to her body, and even she would be unlikely to have performed the necessary act of desecration to remove the shroud from the burial site. Some say that the shroud was actually removed by the hand of one of the other gods of darkness, while others say that it was a magic item made by a fanatical follower of Takhisis long before her death, only now having been unearthed to see the world around it. Either way, the sheer amount of power imbued in the item suggests a power far beyond the ability that current spellcasters possess.

Strong evocation; CL 17th; Weight 2 lb.

Chapter Three
The Gods of Krynn

Chemosh kicked at the skull and sent it rolling. The rat went skittering off into a dusty corner. "What I want is youth, strength, power. Converts who come to me willingly, eagerly. Converts who will frequent my temples in broad daylight and proclaim that they are proud to worship me. That's what I want. That's what I need." His fist clenched. "To gain the seat of power in the heavens, that is what I must have."

Amber and Ashes
by Margaret Weis

The Cosmology of Krynn

The material world, as experienced by mortals, forms the center of Krynn's cosmology. It is the focus of the affairs of the gods. As such, all of the planes surround and envelop it, anchored in place by the relationship between the physical and the spiritual, an ethereal state of being which binds the planes of the elements and the outer realms of the gods together.

Conceptually, Krynn's universe may be thought of as a sphere, floating in the vastness of the Beyond. The Dome of Creation, the Hidden Vale, and the Abyss comprise the outermost layer of this sphere. The elemental planes, the Plane of Shadow, the Ethereal Plane and the Astral Plane extend within, touching the material core of the sphere. Somewhere between the outer planes and the material world are countless pocket worlds, transitive realms, and other places into which the gods and their servants project their interests while they observe the lives and actions of mortals. These worlds are quite often reflections of the greater realms of the gods, formed at a whim and just as readily dismissed.

The Dome of Creation

The plane of the Gods of Light, the Dome of Creation crowns the sphere of the universe. A plane of radiance, positive energy, and generative power, it is also home to the celestial servants of the Good Gods, who dwell in accordance with their divine patron's will. The plane houses the true essences of Branchala, Habbakuk, Kiri-Jolith, Majere, Mishakal, and Paladine (until his descent into mortal form after the War of Souls). Solinari once dwelt here, but departed to be closer to Krynn and his White Robe wizards. Even so, the power of Solinari's moon ultimately stems from the Dome of Creation, as do all things holy and sacred to the Light.

Visits to the Dome of Creation are exceedingly rare, but when such an event occurs, the mortal finds himself in a place of subdued glory and peace, shaped by the will of his god in a way that his senses can withstand it. A pleasant shoreline for Habbakuk, a serene candle-lit hall for Majere, a mighty fort with pennants flapping in a stiff breeze for Kiri-Jolith: these are all examples of the dwelling places of the gods, as seen through the eyes of mortals.

The Abyss

The plane of the Gods of Darkness, the Abyss is the vile foundation of the sphere of the universe. It is the source of negative energy throughout the planes, bringing darkness to light and ruin to creation. Within its vast, labyrinthine depths, the fiends engage in their malicious plots against each other or try to claw their way into the mortal realm. Their divine masters, the Evil Gods, oversee all that is wicked and corrupt in the universe. The profane essences of Sargonnas, Chemosh, Hiddukel, Zeboim, Morgion, and Takhisis (before her death at the end of the War of Souls) are all contained within the limitless coils of the Abyss. Nuitari's power was also housed here at one point, until he joined his cousins in magic and incarnated within his black moon, to be closer to the mortals who draw upon his power.

For most of Krynn's history, travel to the Abyss has been extremely limited—it is a place of torment and imprisonment, bound and chained by many oaths lest it overwhelm the mortal realm. Those few living mortals who find themselves in the Abyss will experience it according to the whims of the deity that brought them there, or whose power is most strongly aligned towards or against them. A champion of Kiri-Jolith, opponent to evil and tyranny, is more likely to find himself in an Abyss tailored to

Sargonnas' violent and warlike desires than the fetid, rank swamps and cesspits of Morgion.

The Hidden Vale

The plane of the Gods of Balance, the Hidden Vale encircles the sphere of the universe, separating the light from the darkness. Shadow and light combine on this plane, always in balance, shifting and changing according to the direction of the Neutral Gods whose essences fill the many realms of the Vale. Gilean, Reorx, Chislev, Zivilyn, Shinare and Sirrion emanate from the Hidden Vale, at once a part of it and separate, as is the nature of gods. Lunitari, too, once emanated from the Vale but her estate is now housed within her moon, to be closer to the mortal wizards that she governs.

Within the Hidden Vale, vast realms attuned to these gods exist, often only for the benefit of visitors or those elementals and beasts that dwell there: the trees of Zaan, the many-columned Library of the Tobril, and the fires of the Worldforge. Because of the primal associations of the Neutral Gods with such abstract concepts as knowledge, wisdom, and enterprise, it is fitting that the Hidden Vale is also the source of the elemental planes. Purest air, earth, fire, and water arise from the wellspring of the Hidden Vale and flow along the channels of the Gray to the mortal world.

Much as the Dome of Creation would be nothing without the Abyss, and neither would exist in balance without the Hidden Vale, the emanations of the realm of Neutrality would be unable to exist without the gifts of creation and the promise of ruin. This is just as Reorx had intended when he struck his forging hammer into Chaos: that the material world should be crafted from elemental forces tempered by darkness and light.

The Gray

The Gray is the name given by the elder races of Krynn both to the Ethereal Sea and the three channels of that boundless ocean of Chaos within the sphere of Krynn's universe. Beyond the Gate of Souls, this vast sea bears many other worlds, of which Krynn is only one. Within the sphere, the Gray exists as the Plane of Shadow, the Ethereal Plane, and the Astral Plane. All three transitive planes connect and intersect with the mortal realm and the realms of the gods, serving as the glue that holds all of existence together. Pocket dimensions, border and periphery realms, and demiplanes abound within the Gray, some of them manifesting completely within one of the three transitive planes, and others overlapping not only multiple channels but also the mortal realm itself. The divine estates of Solinari, Lunitari and Nuitari are each contained within the Gray and connected to the mortal realm through their moons.

Travel into the Gray is easier than travel to the outer planes or the abodes of the gods, but the experience differs depending on the nature of the magic used to enter it. Spells that affect or influence the Astral Plane tend to allow mortals to project their astral selves, or souls, deep into the Gray and observe the mysteries within. Spells that deal with the Ethereal Plane open the pathways into dreams and the unconscious, for the Ethereal Plane interacts strongly with the sleeping minds of mortals. Spells of the Plane of Shadow often allow the spellcaster to slip partially into the Gray, becoming only quasi-real for a period of time. No two paths are the same, and true travel between worlds is often only possible when the greatest magics have been brought together in the form of portals, gates, and dimension-spanning artifacts.

Pacts, Agreements and Oaths

The struggle to influence, instruct, or control mortal souls is the primary source of conflict among the heavens. The All-Saints War was fought over it, and the High God demanded the institution of the greatest of holy laws to prevent its like from happening again. These laws defined the nature of the universe and led to the establishment of the three creeds: good redeems its own, evil feeds upon itself, and to all things there must be a balance. The souls of mortals were given the joys of life by the Gods of Light, the pain of suffering by the Gods of Darkness, and free will by the Gods of Balance, and then left to choose their own path. Chaos provided one final gift, the promise of random action and turmoil, against which all the gods now align themselves in one way or another.

In all of creation, the most prized of these gifts is free will, the power to do as one wishes and the ability to make choices. Surprising as it may seem, the gods and other supernatural forces do not possess this gift naturally, as they are either bound by cosmic laws or simply do not have it within themselves to act against their core natures. While the appearance of free will and self-determination can be manufactured, it is this sacred quality possessed by mortals that makes them such a vital and substantially significant component of the theology and cosmology of Krynn.

Because of the desire of the universe to adhere to Order, all pacts and oaths made by the Gods of Krynn are binding. It is impossible for a god to go back upon an oath made to another god or indeed to a mortal without first finding some loophole, clause, or means of annulling that oath. To act against an oath is to act against the High God, something even the Gods of Evil are loath to do. This only makes their wickedness more desperate and insidious, for their base desires for ruin and the subjugation of mortal souls become an undercurrent which all souls struggle against.

The Gods of Evil were the first to realize that, if a mortal chooses, she may surrender her free will to her god and thereby gain power of her own. In the process, the god gains a measure of influence within the mortal world it would not otherwise possess and is strengthened and bolstered by it. All gods now understand that this surrender, this alignment and service of a mortal soul to a god, is the truest of covenants and a measure of a god's might. Even so, the power of choice remains within a mortal—to deny her god and take another path. Although the consequences can be dire, there is no greater example of the power of a mortal's free will.

The Nature of the Gods

The Gods of Krynn are beings of great and far-reaching power, beings outside of the realm of mortal experience. Their true natures are formless and timeless, the very essence of divinity housed and maintained through their eternal will in the distant outer planes of Krynn's universe. Each god embodies and is in turn driven by universal concepts, truths, or ideals; together, these constitute that god's divine estate and define how that god interacts with the mortal souls of Krynn.

In order to work within the world, the gods must by necessity invest some of their divine power in it. It is through this investment that they influence and shape the souls of their children, the mortals of Krynn. The greater the investment, the greater the influence the god has, but also the greater the risk. Tremendous displays of power are rare, for a god that invests so much in a single effort opens itself to the opposition of other gods. Instead, the gods send visions, omens, divine messengers, and even manifestations of themselves to their faithful. It is through these means that mortals come by an understanding of their divine patron's will, go out into the world, and carry out their work.

Mortals being what they are, these visitations become a means of categorizing and defining the gods within their own frame of reference. Indeed, it is this limited exposure to the true nature of each god that leads mortals to think of them as individuals, albeit superhuman individuals with immense power. In actuality, when the gods walk the face of Krynn, these are only aspects of the god wearing the semblance of mortality. Were they to somehow invest themselves fully in the world, the sheer enormity of their presence would overwhelm the boundaries of reality.

Krynn's gods do not possess d20 game statistics, for they are beyond the ability of game mechanics to define. However, this is not true for their aspects, the interface between divinity and mortality. These aspects, sometimes known as avatars, are described under each god's entry and an example is provided in game terms together with advice for using that god's aspect in play.

Aspects of the Gods

An aspect is a portion of a god's divine essence clothed in mortality, created by that deity to interact with and walk among his followers. Each aspect is associated with one or more of the god's domains and typically acts in accordance with those domains as they represent the god's interests. Aspects are not completely synonymous with the god that creates them, for mortality brings new perspectives and limitations to the manifestation that the god does not itself possess. In this fashion, the gods can at least partly identify with their mortal charges and may even express some

degree of autonomy, but aspects are still fragments of a god and thus unable to completely hide their divine natures.

If an aspect is killed or destroyed on the material plane, it serves as a minor setback to the god that created it, but only in terms of their interests being hampered. However, if the aspect is harmed or destroyed through the efforts of a mortal backed by the power of another god, such as a hero using a blessed (holy or unholy) weapon or a cleric using divine spells of 3rd level or greater, the god that created the aspect feels the shock of it. This is a traumatic experience for the god and one that it will usually seek to avoid, for it brings the conflict to the god's own level and has far-reaching consequences. Huma's use of the *dragonlance* upon Takhisis' dragon aspect was in essence an attack upon Takhisis by Paladine in the only manner possible by the edicts of the High God, giving Takhisis every reason to swear an oath at that point to withdraw from the world.

A deity may have more than one aspect active at a time, but usually no more than one for every domain the god's clerics have access to. A deity can generate or disperse an aspect at will, although the process can become a distraction and is not carried out lightly. Most of the time, Krynn's gods prefer to send divine messengers as heralds or one of their celestial, elemental, or fiendish minions to act within the mortal realm. By sending an aspect, the god is indicating that something requires their immediate and personal attention. Used sparingly, aspects can therefore make extraordinary and unique encounters in a Dragonlance campaign. Used too often, the mystery and majesty of the gods will be diminished.

Creating an Aspect

"Aspect" is an inherited template that can be added to any corporeal creature with at least 5 Hit Dice or class levels (referred to hereafter as the base creature). Aspects can only be created by a god, referred to hereafter as the deity. Aspects are further denoted as being minor, major, or greater aspects depending on the extent of the deity's manifestation. Despite the fact that some classes such as sorcerers, mystics, and bards use ambient or "wild" magic, the gods are not restricted in any way from manifesting aspects that have levels in these classes. In these instances, the ambient magic of the world is free of the influence of Chaos, much as a dragon's or fey's magic is.

An aspect uses all the base creature's statistics and special abilities except as noted here.

Size and Type: The creature's type changes to outsider. It gains the alignment subtype(s) of the deity and retains any subtypes it had apart from conflicting alignment subtypes and the extraplanar subtype. Do not recalculate Hit Dice, base attack bonus, or saves. Size is unchanged. Aspects that manifest on the Material Plane are native outsiders.

Hit Dice: As base creature. Aspects have maximum hit points as determined by Hit Dice and Constitution bonus.

Speed: As base creature.

Armor Class: An aspect gains a deflection bonus to its AC equal to its Charisma bonus, if any.

Special Attacks: An aspect retains all the special attacks of the base creature.

Domain Mastery: An aspect gains the benefits of one or more of the deity's clerical domains, including granted power(s) and access to domain spells as spell-like abilities. The extent of this domain mastery depends on the HD of the base creature. The number of domains depends on the type of aspect: minor aspects have 1 domain, major aspects 2 domains, and greater aspects 3 domains. Domain spell level and the number of times per day each can be used are indicated on the table below. Caster level for granted powers and spell-like abilities equals the creature's HD, and all save DCs are Charisma-based.

HD	Domain Spells/Day
1-2	1/day—1st
3-4	1/day—1st, 2nd
5-6	1/day—1st-3rd
7-8	3/day—1st, 1/day—2nd-4th
9-10	3/day—1st-2nd, 1/day—3rd-5th
11-12	3/day—1st-3rd, 1/day—4th-6th
13-14	At will—1st, 3/day—2nd-4th, 1/day—5th-7th
15-16	At will—1st-2nd, 3/day—3rd-5th, 1/day—6th-8th
17-18	At will—1st-3rd, 3/day—4th-6th, 1/day—7th-9th
19-20	At will—1st-4th, 3/day—5th-7th, 1/day—8th-9th

Special Qualities: An aspect retains all the special qualities of the base creature and also gains the following qualities.

- Damage reduction 5/magic (if HD 12 or less) or 10/magic (if HD 13 or more).
- Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, and mind-affecting effects.
- Resistance to acid, cold, electricity, and fire 10 (minor), 15 (major) or 20 (greater)
- Spell resistance equal to HD (minor, max 20), HD +5 (major, max 25) or HD +10 (greater, max 30). If the base creature already has spell resistance, use it instead of HD in the above calculations only if the result would be higher.
- An aspect's natural weapons, as well as any weapons it wields, are treated as lawful-aligned, chaotic-aligned, evil-aligned, or good-aligned weapons (depending on its own alignment subtype) for the purposes of overcoming damage reduction.
- Unlike most outsiders, aspects do not gain darkvision unless the base creature already possesses it.
- *Immortality (Ex):* An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Abilities: Increase from the base creature as follows: Str +4, Dex +4, Con +4, Int +8, Wis +8, Cha +8.

Alignment: Same as deity. If the base creature is usually prohibited from having this alignment, the prohibition is lifted. Thus, non-lawful monks, non-neutral druids, etc are permitted as aspects.

Challenge Rating: Same as base creature +3 (minor), +4 (major) or +5 (greater).

Level Adjustment: —

Cleric Domains

In addition to the domains described in the *Player's Handbook* and the *Dragonlance Campaign Setting*, various deities of Krynn have had their portfolios expanded somewhat to permit clerics (and mystics) to choose from a broader range of clerical domains, both existing domains and an assortment of new ones. These new domains follow all the rules presented for domains in the description of the cleric class in the *Player's Handbook* and the mystic class in the *Dragonlance Campaign Setting*. A cleric chooses any two domains indicated for his deity. A mystic chooses one domain.

These new domains feature spells found in the *Player's Handbook*.

Charm Domain

Deity: Sirrion.

Granted Power: You can boost your Charisma by 4 points once per day. Activating this power is a free action. The Charisma increase lasts for 1 minute.

Charm Domain Spells			
1	Charm Person	6	Geas/Quest
2	Calm Emotions	7	Insanity
3	Suggestion	8	Demand
4	Good Hope	9	Dominate Monster
5	Charm Monster		

Commerce Domain

Deity: Shinare.

Granted Power: You gain a +10 competence bonus on Profession checks made to earn a living (not checks to accomplish specialized tasks). Add Appraise to your list of cleric class skills.

Commerce Domain Spells			
1	Comprehend Languages	6	[Leomund's] Secret Chest
2	Zone of Truth	7	Refuge
3	Tongues	8	Analyze Dweomer
4	Glibness	9	Polymorph Any Object
5	True Seeing		

Madness Domain

Deity: Morgion.

Granted Power: Your insanity gives you insight. You subtract 1 from all Wisdom-based skill checks and all Will saves. However, once per day, you can see and act with the clarity of true madness: add 1/2 your level to a single Wisdom-based skill check or Will save. You must choose to use this benefit before the check or save is rolled.

Madness Domain Spells			
1	Confusion, Lesser	6	Phantasmal Killer
2	[Tasha's] Hideous Laughter	7	Insanity
3	Rage	8	Moment of Prescience
4	Confusion	9	Weird
5	Feeblemind		

Nobility Domain

Deity: Paladine.

Granted Power: Once per day, you can inspire allies that hear you speak for 1 round. Each such ally gains a +1 morale bonus on saving throws, attack rolls, ability checks, skill checks, and weapon damage rolls. Using this spell-like ability is a standard action, and the effect lasts for a number of rounds equal to your Charisma bonus (minimum 1 round).

Nobility Domain Spells			
1	Divine Favor	6	Geas/Quest
2	Enthrall	7	Repulsion
3	Magic Vestment	8	Demand
4	Discern Lies	9	Storm of Vengeance
5	Command, Greater		

Planning Domain

Deity: Gilean.

Granted Power: You gain Extend Spell as a bonus feat.

Planning Domain Spells			
1	Deathwatch	6	Heroes' Feast
2	Augury	7	Scrying, Greater
3	Clairaudience/Clairvoyance	8	Discern Location
4	Imbue With Spell Ability	9	Time Stop
5	Detect Scrying		

Rune Domain

Deity: Gilean.

Granted Power: You gain Scribe Scroll as a bonus feat.

Rune Domain Spells			
1	Erase	6	Glyph of Warding, Greater
2	Secret Page	7	[Drawmij's] Instant Summons
3	Glyph of Warding	8	Planar Binding, Greater
4	Explosive Runes	9	Teleportation Circle
5	Planar Binding, Lesser		

Time Domain

Deity: Zivilyn.

Granted Power: You gain Improved Initiative as a bonus feat.

Time Domain Spells			
1	True Strike	6	Contingency
2	Gentle Repose	7	Moment of Prescience
3	Haste	8	Foresight
4	Freedom of Movement	9	Time Stop
5	Permanency		

Tyranny Domain

Deity: Takhisis.

Granted Power: The saving throw DC of any compulsion spells you cast increases by 2.

Tyranny Domain Spells			
1	Command	6	Geas/Quest
2	Enthrall	7	Hold Person, Mass
3	Discern Lies	8	Charm Monster, Mass
4	Fear	9	Dominate Monster
5	Command, Greater		

Undeath Domain

Deity: Chemosh.

Granted Power: You gain Extra Turning as a bonus feat.

Undeath Domain Spells			
1	Detect Undead	6	Create Undead
2	Desecrate	7	Control Undead
3	Animate Dead	8	Create Greater Undead
4	Death Ward	9	Energy Drain
5	Inflict Light Wounds, Mass		

How to Read the God Entries

Each of the twenty-one entries below, grouped into the pantheons of Good, Neutrality, and Evil, uses a slightly modified version of the format used in the *Dragonlance Campaign Setting*. What follows is a brief guide to reading and using these entries.

Name of the God: The god's most common name.

Titles: Various titles the god is known by, often referring to specific roles the god occupies.

Rank: Krynn's deities are all either greater gods or intermediate gods. This is more a measure of the god's actual innate power, and does not always reflect their influence in the world.

Symbol: The most commonly employed icon or sign of the god, usually that which appears on a *medallion of faith*.

Celestial Symbol: How the god is represented in the night sky of Krynn.

Home Plane: The outer plane where the essence of the god is housed and emanates from.

Alignment: The god's alignment.

Portfolio: The estates that the god represents.

Worshipers: The types of mortals that commonly take the god as a patron deity.

Cleric Alignments: The available alignments for clerics of that god. Note that some gods may have clerics with different moral alignments (good clerics of a neutral god, etc). This is rare but possible under the alignment system.

Domains: Those clerical domains that clerics of the god may choose from. Several gods have additional domains in this book beyond the ones assigned to them in the *Dragonlance Campaign Setting*, including some that have the new domains provided earlier in this chapter (marked with a †).

Favored Weapon: The form that the cleric spell *spiritual weapon* usually takes. This should not be confused with a bonus weapon proficiency, nor should clerics be expected to take proficiency in this weapon.

Colors: The god's favored colors for iconography, clerical robes, manifestations, etc.

History/Relationships: How the god interacts with the other gods, and a brief summary of the god's major activity in mortal history.

In Your Campaign: Suggestions on how to use the god in your own *Dragonlance* campaigns.

Aspects: Forms that the god takes when it manifests before mortals, either on the Material Plane or on one of the outer planes.

Heralds and Allies: A herald is a creature that the god may choose to send to represent it when it does not want to manifest an aspect, speak through a vision, or direct its priests. Allies are the creatures that are summoned when the spells *lesser planar ally*, *planar ally*, and *greater planar ally* are cast.

Example Aspect: This is a ready-made stat block to use in a campaign. Greater gods have been given major aspects as examples, while intermediate gods have been given minor aspects. None of the aspects have names or anything more than brief descriptions; some may seem very familiar to readers (such as Paladine's aspect or Reorx's), while others are ready for a Dungeon Master to flesh out as needed. These are only examples; the gods are not limited to these aspects when manifesting in the material realm.

The Gods of Good

The Gods of Good believe that all beings must be taught to love order and law, so that they will embrace these concepts and live together in peace. Together, their doctrine is one of nurturing, encouragement, benefice, and compassion. Although they fiercely defend mortals from Evil and intervene on their behalf, they do so most often through mortals, divine messengers, heralds, and omens in order to adhere to the will of the High God. Up until

the end of the War of Souls, the Gods of Good are led by Paladine. Once he surrenders his divinity and becomes the mortal Valthonis, the Pantheon of Light defers to Mishakal out of respect. In truth, they have no leader; they work separately when pursuing their individual goals and together as a group when pursuing their collective aims.

The seven Gods of Good are described below. Paladine is included even though in the current era he is mortal.

Branchala

The Bard King, Song of Life, Songmaster

Intermediate Deity
Symbol: Golden harp or a wooden flute
Celestial Symbol: The constellation Harp
Home Plane: Dome of Creation
Alignment: Chaotic good
Portfolio: Music, harmony, poetry, beauty
Worshipers: Minstrels, elves, kender, travelers
Cleric Alignments: CG, CN, NG
Domains: Chaos, Good, Luck, Trickery
Favored Weapon: Rapier ("Leaf Blade")
Colors: Green and yellow

Branchala (bran-*cha*-luh or bran-*kah*-luh) represents the divine power of inspiration. He encourages souls to grow by inspiring them to greater and greater heights of beauty and joy. As patron of music and poetry, the Bard King is said to have sprung from the sound of Habbakuk's infant laughter at the dawn of all existence. The two gods remain the closest of allies, their followers working together to strengthen the harmony of the natural world and the song of life.

History/Relationships: Branchala is often said to have sung the first song of creation, the bittersweet music that resonates continually in the hearts of mortals. His earliest efforts established a place for romance, chivalry, esteem, and the wonder of art and melody in Krynn's mortal civilizations. Beloved of the elves, he was elevated to a position of greater influence in their society yet distanced himself from other mortals during the Age of Dreams. Instead, he trusted the other races to come to an appreciation of his inspiration on their own, which ultimately meant that his Holy Order was smaller and more itinerant than those of his brother gods. Nevertheless, his role during the aftermath of the Dragon Wars and the War of the Lance was significant; mortals sought out his patronage during times of turmoil and despair, to lighten their hearts and give them hope.

As well as his legendary alliance and friendship with Habbakuk, Branchala works closely with Mishakal. His chaotic temperament sets him at odds with Kiri-Jolith, Majere, and Paladine, but the three lawful deities appreciate and support Branchala's efforts as a needed contrast to their own. Among the Gods of Neutrality, Branchala's relationship with Sirrion is the strongest. They share an interest in promoting the arts and creativity, although Sirrion's focus is about change for its own sake, while Branchala seeks to guide mortals towards change through compassion. Lastly, when Branchala works in opposition to the Gods of Evil, it is the hope-crushing wickedness of gods such as Morgion or Chemosh and the insidious evil of Hiddukel that demand the bulk of his attention.

Branchala in Your Campaign: The Bard King's primary area of interest is inspiration, but this is not limited to music and art. Mortals who have lost their way or succumbed to despair and hopelessness are of great concern to him as well. In the Age of Mortals, he seeks to address the tragedy of the afflicted kender and disenfranchised elves, much as he rallied together his faithful in the years after the War of the Lance to restore the exiled Silvanesti and Qualinesti. Any campaign which features these elements, or which highlights the power of music and harmony to heal and inspire, may involve Branchala.

Branchala's Aspects: When he manifests an aspect, Branchala chooses a form that blends in with the people of the area. His aspects can often be identified by their joyous expressions, green and yellow clothing, and wild or carefree demeanors. His aspects of Chaos and Trickery are mischievous and erratic, inspiring freedom of expression in mortals or causing trouble in an effort to promote beneficial change. His aspect of Luck brings inspiration to those who are plagued by misfortune, while his aspect of Good appears as a minstrel or performer, playing songs of hope and beauty in the dark recesses of the world.

Branchala's Heralds and Allies: Branchala often sends a very old or older brass dragon as his herald. Allies are bralani eladrins, ghaele eladrins and lillends.

Example Aspect of Branchala: Male kender minor aspect (Luck) rogue 5; CR 8; Small outsider (chaotic, good, native); HD 5d6+5; hp 35; Init +5; Spd 20 ft; AC 24, touch 24, flat-footed 17; Base Atk +3; Grap -1; Atk/Full Atk +5 melee (1d3+1/19-20 masterwork small dagger); SA sneak attack +3d6; SQ aspect traits, damage reduction 5/magic, domain mastery, evasion, kender traits, resistance to acid 10, cold 10, electricity 10, and fire 10, trap sense +1, trapfinding, spell resistance 5; AL CG; SV Fort +5, Ref +10, Will +4; Str 12, Dex 21, Con 16, Int 22, Wis 14, Cha 22.

Skills and Feats: Balance +17, Bluff +14, Climb +9, Concentration –1, Diplomacy +8, Disguise +16, Escape Artist +15, Gather Information +8, Hide +17, Intimidate +8, Jump +13, Knowledge (local) +14, Move Silently +13, Perform (whistle) +14, Search +14, Sleight of Hand +17, Spot +4, Swim +9, Tumble +17. Acrobatic, Agile.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as chaotic and good for purposes of overcoming damage reduction.

Domain Mastery: Luck (may reroll 1/day).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Kender Traits: Small, +1 racial bonus to all saving throws, +2 racial bonus to Open Lock, Spot, and Sleight of Hand checks, -4 penalty on Concentration checks. Taunt ability, fearlessness.

Spell-Like Abilities (Sp): 1/day—*aid, entropic shield, protection from energy*. Caster level 5.

Possessions: Masterwork dagger, masterwork tinwhistle, various pouches and pockets.

Description: This aspect is a young male kender, wearing simple breeches, a loose-fitting linen blouse, and a pair of hand-stitched soft leather shoes. His breeches are held up by suspenders festooned with pouches. He wears a dagger at his belt and loudly plays a tinwhistle as he travels Krynn's roads.

Habbakuk

The Fisher King, Skylord, the Blue Phoenix

Intermediate Deity
Symbol: Blue phoenix
Celestial Symbol: The constellation Phoenix
Home Plane: Dome of Creation
Alignment: Neutral good
Portfolio: Animals, hunting, water, rebirth
Worshipers: Rangers, sailors, druids, farmers, Knights of Solamnia
Cleric Alignments: CG, LG, NG
Domains: Animal, Good, Travel, Water
Favored Weapon: Scimitar ("Kingfisher's Helm")
Colors: Blue and white

Habbakuk (*hab*-buh-kuk) is the divine power of persistence. He champions the perseverance of the soul and its struggle against adversity towards the greater good. Habbakuk's interests are typically seen as being directed towards the beasts of the air and sea, predator and prey, but his realm encompasses all life. As patron of rangers, hunters, and the natural cycle of life and death, he opposes the perversion of nature represented by undead and aberrations of magic. As one of the patron deities of the Solamnic Knights, Habbakuk also represents obedience and loyalty to the whole, which is the Measure of the Order of the Crown. In this way he supports the persistence of those truths that promote good in the world.

History/Relationships: Habbakuk has always had a strong presence in the world, through his patronage of good druids, rangers, and others in harmony with nature. The mighty Empire of Ergoth is particularly beloved of him, even though he was forced during the Rose Rebellion to support the establishment of an independent Solamnia. Sailors and explorers also enjoyed his patronage, and in every age where mortals have sought to expand their horizons or move in closer harmony with the natural world, Habbakuk has been in the forefront. In times of war and strife, the Blue Phoenix channels his efforts in the process of renewal and rebirth, to endure in the shadow of tragedy. In the Age of Mortals, he has the patience of a predator, directing his faithful to rid the land of the blight caused by the Dragon Overlords and root out obstacles to growth and recovery.

Habbakuk's closest ally is Branchala, whose joyous demeanor is a natural complement to Habbakuk's determined and focused nature. As the Bard King inspires, the Fisher King endures, and the two gods are revered together by those who seek to overcome great adversity. Habbakuk is similarly close to his mother, Mishakal, whose focus on restoration and healing is essential to the circle of life that Habbakuk promotes. Paladine and Kiri-Jolith work closely with Habbakuk as co-patrons of the Solamnic knights, while Majere's quiet and disciplined nature supports the Fisher King's own goals. Of the Gods of Neutrality, Habbakuk is aligned most closely with the goals of Chislev and Sirrion, each of whom shares similar areas of responsibility. Habbakuk's primary opponents in the pantheon of Darkness are Chemosh and Zeboim, who interrupt the natural cycle of life and death or turn it against the greater good.

Habbakuk in Your Campaign: The Fisher King is a natural choice for campaigns that center around good druids, rangers, mariners, and others whose activities and skills relate to the wild or the sea. Storylines involving the Solamnic Knights are also likely to involve Habbakuk in his role as patron of the Order of the Crown, although in the wake of the War of Souls, the Fisher King has relinquished most of his investment in that Order to his twin, Kiri-Jolith. Now that his father, Paladine, is mortal, Habbakuk feels that the Orders would benefit most from a singular patron, although he remains a favorite of knights because of his ideals of persistence, determination, and loyalty.

Habbakuk's Aspects: Habbakuk's aspects are very often animals rather than humanoids, especially his Animal and Water aspects. The type of animal varies, but is more often than not a winged or aquatic creature. When he chooses to manifest a humanoid form, the Blue Phoenix favors nomad human and half-elven rangers or druids for his Good and Travel aspects. Most of his aspects incorporate the color blue in some fashion, either in the eyes or in clothing or markings.

Habbakuk's Heralds and Allies: Habbakuk's herald is a 20-HD avoral guardinal with flaming blue wings. His allies are Medium air elementals, leonal guardinals, and elder arrowhawks, all of which manifest with blue characteristics.

Example Aspect of Habbakuk: Male giant owl minor aspect (Animal); CR 7; Large outsider (good, native); HD 8d10+24; hp 104; Init +6; Spd 10 ft, fly 70 ft. (average); AC 22; touch 19, flat-footed 15; Base Atk +8; Grap +18; Atk +13 melee (1d6+6 claw); Full Atk +13/+13 melee (1d6+6 claw) and +8 melee (1d8+4 bite); Space/Reach 10 ft. / 5 ft.; SA --; SQ aspect traits, damage reduction 5/magic, domain mastery, resistance to acid 10, cold 10, electricity 10, and fire 10, superior low-light vision, spell resistance 8; AL NG; SV Fort +9, Ref +11, Will +6; Str 22, Dex 22, Con 16, Int 18, Wis 22, Cha 18.

Skills and Feats: Balance +17, Knowledge (nature) +17, Listen +21, Move Silently +16 (+24 in flight), Sense Motive +17, Spot +14. Alertness, Iron Will, Wingover.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as good for purposes of overcoming damage reduction.

Domain Mastery: Animal (May use *speak with animals* 1/day as a spell-like ability).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): 3/day—*calm animals* (DC 16); 1/day—*dominate animal* (DC 18), *hold animal* (DC 17), *summon nature's ally IV*. Caster level 8.

Possessions: None.

Description: This aspect is a massive great horned owl. It prefers not to speak unless it must, relying on other methods of communication. The clarity of its speech is affected by its beak, but it is understandable to any who listen.

Kiri-Jolith

The Sword of Justice, the Bison of Heaven

Intermediate Deity
Symbol: Bison's horn
Celestial Symbol: The constellation Bison's Head
Home Plane: Dome of Creation
Alignment: Lawful good
Portfolio: War, courage, honor, solidarity
Worshipers: Fighters, Knights of Solamnia, soldiers
Cleric Alignments: LG, LN, NG
Domains: Good, Law, Strength, War
Favored Weapon: Longsword ("Sacred Defender")
Colors: Brown and white

Kiri-Jolith (*kee*-ree-*jo*-lith) embodies the divine power of unity. He encourages souls to grow as part of a larger whole, to benefit from the strength that comes in solidarity and brotherhood. He is the patron of soldiers and warriors, who depend on their companions and allies in order to defeat evil and overcome injustice. Kiri-Jolith idealizes courage, honor, and other principles which draw upon unity to achieve just ends. Although he is the very spirit of glorious battle, he is not a warlike or bloodthirsty god, for that way leads to division and wrath. Instead, he marshals the faithful towards conflict only when necessary to maintain the integrity of the world, and in times of peace he counsels the strength of spirit needed to protect and defend the innocent from the threat of darkness.

History/Relationships: For as long as mortals have banded together to protect their communities and defend their loved ones, Kiri-Jolith has been the courageous spirit among them. His patronage has been invoked in every era to establish traditions of honor and justice. His spiritual blessing of the Knights of Solamnia has now become the essential core of that organization in the current era. His warrior-priests have lead armies against ravaging hordes and advised kings and nobles in establishing protective borders and treaties with unruly neighbors. Although his faith is strongest among humanity, all races have their name for the Sword of Justice. In the Age of Mortals, the revelation of his power to those who have been without a divine patron for over half a century has lead to a renaissance of honorable tradition.

Kiri-Jolith enjoys close relationships with all of the Gods of Light, although he works most closely with his father, Paladine (before his descent into mortality), and his twin brother Habbakuk. Kiri-Jolith and Branchala have the least in common, differing in their approach to goodness, but Kiri-Jolith appreciates and admires Branchala's ability to inspire hope in times of despair. Of the Neutral gods, Reorx and Shinare are most closely aligned with Kiri-Jolith's ideals; Reorx is the blacksmith of the gods and valued by the Solamnic Knights as pivotal in the creation of the *dragonlances*, while Shinare's principles of interaction and industry together with her patronage of mercenaries brings her faithful into constant contact with Kiri-Jolith's own. Kiri-Jolith's greatest foes among the Gods of Evil are Sargonnas, whose violent and wrathful approach to war is in opposition to that of the Bison of Heaven, and Hiddukel, whose lies, deceit, and insidious schemes undermine and corrupt the honorable traditions Kiri-Jolith has long sought to maintain. Kiri-Jolith remains steadfast against these and all of the other malign forces, however, proving to be one of the most implacable enemies of evil throughout Krynn's history.

Kiri-Jolith in Your Campaign: Kiri-Jolith can be a central figure in any *Dragonlance* campaign, especially one that centers on lawful or good heroes and the Knights of Solamnia. He is at his most useful as a patron deity for heroic warriors, noble clerics, paladins, and good-aligned minotaur characters. It may be tempting to focus on his martial aspects, but honor and courage and the ideals of fraternal brotherhood are all hallmarks of the *Dragonlance* saga. Unity is a pervasive theme, and one that is as key to the development of campaigns set after major wars and conflicts as it is for campaigns set during them.

Kiri-Jolith's Aspects: More often than not, Kiri-Jolith's aspects take the form of Knights of Solamnia. This is almost always the case for his aspects of Law and War. His aspect of Good is a more reassuring and down-to-earth soldier or man-at-arms, supporting the troops. His aspect of Strength is an axe-wielding minotaur, appealing to that race's admiration for direct and physical action. All of Kiri-Jolith's aspects are heroic figures, larger-than-life or filled with conviction and spirit. He is not one to disguise or hide his divine nature, although he will play it down to some degree if he feels it will better serve the greater good for him to work behind the scenes.

Kiri-Jolith's Heralds and Allies: A 20th-level celestial minotaur paladin is Kiri-Jolith's herald. His allies are hound archons, trumpet archons, and hound archon heroes.

Example Aspect of Kiri-Jolith: Male human minor aspect (Good) fighter 6; CR 9; Medium outsider (good, lawful, native); HD 6d1+24; hp 84; Init +2; Spd 30 ft; AC 22, touch 15, flat-footed 20; Base Atk +6; Grap ; Atk +12 melee (1d10+6/19-20 *+1 bastard sword*) or +11 melee (1d4+5/19-20, dagger) or +9 ranged (1d8/19-20, masterwork light crossbow); Full Atk +12/+7 melee (1d10+6/19-20, *+1 bastard sword*) or +11/+6 melee (1d4+5/19-20, dagger) or +9/+4 ranged (1d8/19-20, masterwork light crossbow); SA; SQ aspect traits, damage reduction 5/magic, domain mastery, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 6; AL LG; SV Fort +9, Ref +4, Will +9; Str 20, Dex 14, Con 18, Int 21, Wis 20, Cha 16.

Skills and Feats: Balance +1, Climb +9, Diplomacy +10, Intimidate +12, Jump +9, Sense Motive +9, Swim +4. Cleave, Diehard, Endurance, Exotic Weapon Proficiency (bastard sword), Iron Will, Leadership, Power Attack, Skill Focus (Diplomacy).

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and good for purposes of overcoming damage reduction.

Domain Mastery: Good (cast good spells at +1 caster level).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): 1/day—*aid, magic circle against evil*, *protection from evil*. Caster level 7.

Possessions: +1 bastard sword, masterwork heavy steel shield, masterwork chainmail, dagger, light crossbow with ten quarrels.

Description: This aspect is a grizzled old infantry sergeant. He wears a suit of chainmail covered by a grimy white smock gathered at the waist by a black leather belt. The front of his smock is emblazoned with the symbol of whichever army he's part of at the time. He carries a heavy shield and a long-bladed sword; a dagger and light crossbow hang from his belt. His scarred face usually wears about five days' growth of beard and a confident grin. He speaks in a gravelly yet oddly reassuring voice, calming frightened young recruits and nervous officers alike with his savvy advice and disarming humor.

Majere

Mantis of the Rose, Master of Mind, the Dreamsender

Intermediate Deity
Symbol: A single rose or praying mantis
Celestial Symbol: The constellation Rose
Home Plane: Dome of Creation
Alignment: Lawful good
Portfolio: Discipline, meditation, thought, industry
Worshipers: Monks, scholars, clerks
Cleric Alignments: LG, LN, NG
Domains: Good, Law, Meditation, Knowledge
Favored Weapon: Unarmed strike ("Exalted Discipline")
Colors: Red and copper

Majere (mah-*jeer*) represents the divine power of discipline. He seeks to improve the soul through the lessons of discipline, hard work, practice, and austerity. Majere is often seen as aloof and distant, but this is chiefly because his approach is that of an even-handed mentor, rather than a savior. He encourages mortals to reach within themselves for the truth, the better to bring compassion and enlightenment to others. Peace comes about through an understanding of the self and its place in the order of things, rather than being caught up in the confusion of material goods, shallow desires, or distractions.

History/Relationships: Majere was called from Beyond by the High God as counsel and friend to Paladine, and since then he has worked to bring clarity and reason to the fore. His faithful are comparatively few; most mortals pay homage to Majere as a part of some undertaking requiring discipline and focus, rather than as a lifelong commitment to the god's ideals. Retreating from the world, watching from afar and rarely interfering, Majere's place in history has been subtle and consistent. Even in times of great turmoil and chaos, the other gods have relied on the Mantis of the Rose to be rational, even-tempered, and calm. In the wake of Takhisis's great and terrible plan and her subsequent death, Majere sees increasing opportunity for passion and instinct to subvert discipline and thought, and finds himself having to be perhaps a little more direct. Even so, he remains a mysterious patron to those who have embraced his teachings.

Majere is appreciated by all of the Gods of Light but he is perhaps the most likely of all of them to stand apart from them. He is advisor to Paladine, Kiri-Jolith, and Mishakal, but has little to offer Habbakuk or Branchala. Zivilyn, Shinare, and Gilean are respected allies among the Neutral gods but Majere's approach has a more direct moral focus than theirs. He does not actively oppose any of the Gods of Evil, although he responds swiftly and with precision when he needs to. Chemosh, Sargonnas, and Zeboim are perpetually working against Majere's ideals, which makes them more likely to provoke activity from him than the others.

Majere in Your Campaign: Majere presents a suitable alternative to Gilean or Zivilyn for good-aligned characters that wish to focus on knowledge, understanding, and wisdom. He is also an excellent patron for more cerebral warriors, nobles, or diplomats, and of course any monk characters will naturally align well with Majere. From a broader perspective, Majere's realm of interests play into campaigns that involve the struggle against unreasoned or impassioned foes, conflicts of faith and dogma, and even the division between the wealthy and the impoverished. Look to Majere also for campaigns that deal with political intrigue, the forming of new organizations, or the rooting out of corruption from within older ones.

Majere's Aspects: Majere prefers to take the form of an insect or arachnid when he manifests an aspect on the

Material Plane. His aspect of Law is a giant praying mantis, while his aspect of Good is a monstrous spider. He does take on humanoid aspects on occasion, such as his aspect of Meditation (a stooped, balding old man in simple robes) and his aspect of Knowledge (a young blind female oracle with exotic features).

Majere's Heralds and Allies: A 20th-level celestial aranea monk is Majere's usual herald. Majere's allies are celestial giant praying mantises, couatls, and planetars.

Example Aspect of Majere: Awakened giant preying mantis minor aspect (Law); CR 7; Large outsider (good, lawful, native); HD 6d8+24; hp 72; Init +1; Spd 20 ft; AC 21, touch 15, flat-footed 19; Base Atk +4; Grap +11; Atk +9 melee (1d8+6, claws); Full Atk +9 melee (1d8+6, claws) and +4 melee (1d6+4, bite); SA Improved Grab; SQ aspect traits, damage reduction 5/magic, darkvision 60 ft., domain mastery, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 6; AL LG; SV Fort +9, Ref +5, Will +11; Str 23, Dex 12, Con 19, Int 19, Wis 22, Cha 21.

Skills and Feats: Balance +10, Climb +15, Escape Artist +10, Hide +10 (+23 in foliage), Listen +13, Move Silently +10, Spot +6. Iron Will, Lightning Reflexes.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and good for purposes of overcoming damage reduction.

Domain Mastery: Law (cast lawful spells at +1 caster level)

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): 1/day—*calm emotions* (DC 17), *magic circle against chaos, protection from chaos*. Caster level 7.

Possessions: None.

Description: This aspect is an eight foot tall preying mantis. Its spindly legs don't seem strong enough to support its massive body, but it moves with surprising grace. Its piercing eyes almost glow with wisdom and serenity.

Mishakal

The Light Bringer, the Healing Hand, the Blue Lady

Greater Deity
Symbol: Infinity symbol
Celestial Symbol: The constellation Infinity
Home Plane: Dome of Creation
Alignment: Neutral good
Portfolio: Healing, mercy, the home, compassion
Worshipers: Healers, midwives, herbalists, ambassadors
Cleric Alignments: CG, LG, NG.
Domains: Community, Good, Healing, Liberation, Protection
Favored Weapon: Quarterstaff ("Merciful Strike")
Colors: Sky blue

Restoration is the divine power represented by the goddess Mishakal (*mish*-uh-kul). She embraces the soul's desire to be whole and grow, to learn from its mistakes, to spread generative energies among others. She is the patron of healing, motherhood, and the bringing back of what was lost. Moreso than any other, Mishakal is the goddess of making things right in the world and ridding it of its ills with compassion and love. Her caring nature is sometimes at odds with the warlike conditions her faithful find themselves drawn to, and the breadth of her worship in periods of greatest despair is indicative of the deep-seated need among the mortals of Krynn to improve their lot in life and recover. It is no surprise that she was the first of the Gods of Light to pierce the dark during the War of the Lance, and she continues to be that beacon of hope in the Age of Mortals.

History/Relationships: Mishakal is grandmother, mother, and wife to the world. Timeless and eternal, her compassion and ability to protect, heal, and nurture the souls of Krynn are an ever-present balm. Even in the Age of Despair, when her faith was unknown to the populace, her ideals of caring remained. Goldmoon's emergence from the Plains of Abanasinia with the *Blue Crystal Staff* brought her power and presence back to the ailing heart of the world. In the years following the Chaos War, it was the teachings of Mishakal, embraced by her faithful, which gave structure to the newfound magic of mysticism. Her role in the years after the War of Souls is, out of necessity, more forceful and even more militant, but this untested aspect of her power has not supplanted her ongoing patronage of healers, midwives, and peacemakers.

Mishakal is loved and acknowledged by all of the Gods of Good, including her children Habbakuk and Kiri-Jolith, their companion Branchala, and her husband Paladine. Mishakal's sorrow at the sacrifice of her beloved has only deepened her resolve and strengthened the bond between her allies in the Light. Even the Gods of Balance hold Mishakal in esteem, for she sees beyond political and moral intrigues and barriers to bring healing to the world. This selfsame commitment to restoration sets Mishakal in opposition to all of the Gods of Evil, however. Chemosh perverts life, Morgion corrupts it, Hiddukel misleads it, Sargonnas destroys it, and Zeboim drowns it in her tempestuous seas. But it is perhaps Takhisis who Mishakal was most aligned against, and the struggle between Goldmoon and Verminaard was but a single example of the cosmic conflict between the two goddesses.

Mishakal in Your Campaign: Mishakal is one of the central gods of the *Dragonlance* saga, and has been since the classic adventures and the first novels. It may seem as if she, as one of the better-known deities, is over-used or has less to offer to a new campaign. This is not the case, however. Her role as healer, maternal goddess, and restorer of knowledge and faith is almost universal. Bring her into the spotlight if your campaign focuses on

the recovery and restoration of Krynn after the Third Dragonwar, the War of the Lance, the War of Souls, or any time of darkness and war. Acknowledge her role in the campaign as the patron of the "classic" cleric, the adventuring party's support member, but also remind the players that she can also serve as the patron goddess of warrior-clerics and even paladins, on the front lines against undead and evil outsiders.

Mishakal's Aspects: Mishakal's most commonly manifested aspect is one of a breathtakingly beautiful woman in sky blue robes, radiating an aura of peace and well being. This is usually an aspect of Good or Healing. Her aspect of Community is a more matronly or grandmotherly woman in a faded blue smock, while her aspect of Liberation is a blue-eyed child with silver-blond hair. In her Protection aspect, which is becoming more prominent in the Age of Mortals, Mishakal takes the form of a female knight or warrior in gleaming silver-blue plate mail, bearing a shield and warhammer or mace.

Mishakal's Heralds and Allies: A female solar is Mishakal's herald, bathed in blue light and bearing a staff of blue crystal. Allies are celestial unicorns, astral devas, and planetars.

Example Aspect of Mishakal: Female Kagonesti elf major aspect (Community, Liberation) barbarian 10; CR 15; Medium outsider (good, native); HD 10d12+20; hp 140; Init +4; Spd 40 ft; AC 20, touch 16, flat-footed 16; Base Atk +10; Grap 12; Atk +16 melee (1d8+8/x3, *+2 longspear*) or +14 melee (1d4+4/19-20, dagger); Full Atk +16/+11 (1d8+8/x3, *+2 longspear*) or +14/+9 melee (1d4+4/19-20, dagger); SA; SQ aspect traits, damage reduction 10/magic, damage reduction 2/—, domain mastery, elvensight, improved uncanny dodge, rage 3/day, resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 15, trap sense +3, uncanny dodge; AL NG; SV Fort +9, Ref +7, Will +10; Str 18, Dex 18, Con 14, Int 19, Wis 24, Cha 15.

Skills and Feats: Diplomacy +4, Heal +9, Hide +11, Intimidate +15, Knowledge (nature) +18, Listen +13, Move Silently +6, Spot +14, Survival +23. Power Attack, Self-Sufficient, Stealthy, Track.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as good for purposes of overcoming damage reduction.

Domain Mastery: Community (1/day—*calm emotions* (DC 14)), Liberation (+2 on saves vs. enchantment spells and effects).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: 3/day—*bless, remove fear*, *remove paralysis, shield other*; 1/day—*break enchantment, freedom of movement, prayer, remove curse, status, telepathic bond.* Caster level 10.

Possessions: +2 longspear, dagger, *bracers of armor +4, cloak of elvenkind*

Description: This aspect is a Kagonesti freedom fighter. Dressed in rough traveling clothes with a cloak of forest green, her face is painted with natural dyes to aid in her camouflage. The frigid Southern Ergothian wind blows her unusually blonde hair across her sky-blue eyes, but the determination to inspire her people to cast off the shackles of tyranny cannot be hidden.

Paladine

The Platinum Dragon, the Valiant Warrior, Draco Paladin

Greater Deity
Symbol: A platinum triangle or platinum dragon
Celestial Symbol: The constellation Valiant Warrior
Home Plane: Dome of Creation
Alignment: Lawful good
Portfolio: Kingship, guardianship, redemption, good dragons
Worshipers: Nobles, diplomats, guards, Knights of Solamnia
Cleric Alignments: LG, LN, NG
Domains: Good, Law, Nobility†, Protection, Sun
Favored Weapon: Longsword ("Mighty Protector")
Colors: White

Paladine (*pal*-uh-dyne) represents the divine power of majesty. He supports the soul's aspirations toward nobility, the drive to grow towards greatness and improve by following the example of others. His is the divine right of kings, the essence of leadership and government. More than any of the other Gods of Light, Paladine exemplifies the power that redemption and righteousness possess to bring those who have fallen into the darkness back into the light. The radiance of the sun, the strength of the shield, the purity of silver and platinum, and the splendor of an imperial palace are all manifestations of Paladine's ever-present glory and serenity. Paladine honors the triumph of good over evil for the betterment of all and provides noble guidance for those who seek it.

History/Relationships: As leader of the Gods of Light, Paladine was one of the first gods summoned by the High God from the Beyond. He was given the responsibility of furthering the High God's plan among those who embrace compassion and peace. While his acceptance of the doctrine of free will has kept him from directly intervening in the lives of mortals, he nevertheless has been a constant presence in the world since the earliest days. He leads by example, marshalling his fellow good gods into opposition with the forces of evil and laying down the foundations of victory over adversity and wickedness. It was Paladine who, in sadness, responded to the demands of the Kingpriest by sending forth the fiery mountain to Istar. It was Paladine who took the form of Fizban and descended to Krynn to aid the Heroes of the Lance against his evil counterpart, Takhisis. And, ultimately, it was Paladine who volunteered to sacrifice his own divinity and become permanently housed in mortal form in order to render divine justice upon the Queen of Darkness.

As a god, Paladine was a paternal figure or elder to the Gods of Light, always striving towards the pantheon's tenets of order and goodness. He sought wise counsel from Majere, compassionate partnership with Mishakal, and set forth into just and honest battle with his sons Kiri-Jolith and Habbakuk. Paladine held a special place in his affections for his third son, Solinari, honoring him by taking the mortal form of a wizard during the War of the Lance, and Paladine's majesty gave substance to Branchala's inspiring music. Paladine's relationship with the Neutral gods varied with the extent of their collaboration with him in opposing Takhisis. He and Gilean were equals, and Paladine extended his respect towards the Gray Voyager's pantheon in acknowledgement of their importance. No such respect was accorded the Evil gods, however, outside of basic courtesy, for the Platinum Dragon was the foe of wickedness and depredation in all its forms. Even now, as the mendicant elf Valthonis, Paladine acts in remembrance of his past allies and antagonists, continuing to spread his message among his fellow mortals.

Paladine in Your Campaign: Depending on the era of play, Paladine will play a greater or lesser role, or perhaps will be entirely absent. During the Third Dragonwar, the end of the Age of Might, or the War of the Lance, the Platinum Dragon was at his height of influence and activity. His various aspects played a part in these times, subtly guiding and motivating ordinary people towards heroism. Use Paladine in this fashion, playing down his appearances and playing up his role as a quiet ally behind the scenes. In eras when he is less visible or not present at all, Paladine remains as an iconic figure in legends, tales, or in the actions of those who have been touched by his ideals. It is ironic that the god who has spent the most time among mortals is now one himself. In an Age of Mortals campaign, Valthonis offers a very different opportunity to make use of Paladine as a mysterious benefactor or counselor to adventurers and peacemakers.

Paladine's Aspects: Paladine's most impressive and potent aspect is the Platinum Dragon, which has lent its image to statues, tapestries, and murals across Krynn. He does not favor this form, which is usually a greater aspect, preferring to manifest in less ostentatious or obvious ways. Paladine's aspects are therefore usually rotund balding priests (Good or Sun), ancient yet spry knights in antiquated armor (Law or Nobility), or, on occasion, a bumbling, absent-minded wizard (Protection) much beloved of kender.

Paladine's Heralds and Allies: An old or older gold dragon is Paladine's herald. Allies are half-dragon hound archons, half-dragon trumpet archons and half-dragon planetars.

Example Aspect of Paladine: Male civilized human major aspect (Protection, Good) wizard 12; CR 16; Medium outsider (good, lawful, native); HD 12d4+36; hp 84; Init +4; Spd 30 ft; AC 20, touch 20, flat-footed 16; Base Atk +6/+1; Grap +8; Atk +8 melee (1d6+3, *+1 quarterstaff*). Full Atk +8/+3 melee (1d6+3, *+1 quarterstaff*); SA spells; SQ aspect traits, damage reduction 10/magic, domain mastery, resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 17, spells; AL LG; SV Fort +5, Ref +8, Will +7; Str 14, Dex 18, Con 16, Int 25, Wis 16, Cha 22.

Skills and Feats: Concentration +21, Decipher Script +22, Knoweldge (arcana) +22, Knowledge (dungeoneering) +22, Knowledge (geography) +22, Knowledge (history) +22, Knowledge (religion) +22, Knowledge (the planes) +22, Spellcraft +27, Use Magic Device +16. Brew Potion, Combat Casting, Dodge, Empower Spell, Lightning Reflexes, Magical Aptitude, Scribe Scroll, Skill Focus (Concentration), Spell Mastery (*Billum's bifrost bridge, bull's strength, contingency, feather fall, fireball, resist energy*)

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and good for purposes of overcoming damage reduction.

Domain Mastery: Good (Good spells cast at +1 caster level), Protection (*protective ward*).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: 3/day—*aid*, *magic circle against evil, protection from energy, protection from evil, sanctuary*, *shield*; 1/day—*antimagic field, blade barrier* (DC 23), *dispel evil, holy smite* (DC 22), *spell immunity, spell resistance*. Caster level 12, or 13 with good spells.

Wizard Spells Prepared (caster level 12): 0—*flare* (DC 17), *light* (2), *mending*, *open/close*, *prestidigitation*, *resistance*; 1st—*feather fall (2), hold portal*, *protection from evil*, *sleep* (2) (DC 14); 2nd—*arcane lock, bull's strength, daze monster* (DC 19), *gust of wind* (DC 19), *pyrotechnics* (DC 19), *resist energy*; 3rd—*nondetection, fireball* (4) (DC 20), *Billum's bifrost bridge**; 4th—*fire trap* (DC 21), *illusory wall* (DC 21), *scrying* (DC 21), *stone shape*; 5th—*break enchantment,* empowered *fireball, sending, wall of force*; 6th—*contingency, greater heroism, true seeing.*

*New spell in the *Dragonlance Campaign Setting*.

Spellbook: As an aspect of a god, this wizard's spellbook contains whatever spells Paladine deems necessary.

Possessions: +1 quarterstaff, ring of evasion.

Description: This aspect is an old human wearing mouse-gray robes and a tall, floppy hat. He has a long white beard and carries a quarterstaff. He often seems confused and bumbling, and he has a tendency to launch fireballs at inappropriate times.

Solinari

The Mighty Hand, the Ivory Disk, God's Eye

Intermediate Deity
Symbol: A silver or white circle or sphere
Celestial Symbol: The silver moon, Solinari
Home Plane: Astral Plane/Solinari
Alignment: Lawful good
Portfolio: Good magic, abjuration, divination
Worshipers: Wizards of the White Robes
Colors: Silver and white

Solinari (*so*-lin-*ah*-ree) is the embodiment of the divine power of magic used for good. He is the patron of wizards who have chosen to practice magic tempered by compassion, stewardship, and foresight. He upholds the laws of the Orders of High Sorcery, having had a part in crafting them to begin with, but does so in order to better the lot of those without magic. Once he was the divine power of vigilance; however, in joining his magical cousins in planar exile close to the Mortal Realm, Solinari's focus upon the Progression of Souls grew much narrower. When the souls of good wizards depart from this world, it is Solinari whose mighty hand guides them into the Beyond.

History/Relationships: Although he once dwelled among his fellow Gods of Light, Solinari chose to incarnate his power into Krynn's silver moon. This was indicative of the Ivory Disk's commitment to safeguard and protect his charges. From the Age of Dreams until the present, Solinari has acted out of a real desire to see magic used for the betterment of all souls on Krynn. He is a sentinel in the evening sky, one that travels slowly but purposefully through the heavens.

Because he still seeks compassionate ends, Solinari maintains a good relationship with Majere, Mishakal, Habbakuk, Kiri-Jolith and Branchala. When his father became mortal, Solinari was greatly saddened, even offering to bestow his powers upon the elf his father had become. Gently rebuked, Solinari has at least ensured that his White Robe wizards afford Valthonis all due respect, as some small token of his affection. Solinari's relations with the other Gods of Neutrality and of Evil are largely inconsequential. The only gods he regularly interacts with from the non-good pantheons are Nuitari and Lunitari, who are his partners in the stewardship of Krynn's magic.

Solinari in Your Campaign: It may seem as if Solinari's use is limited to White Robe wizards, but this need not be the case. You might decide to explore Solinari's past associations with vigilance and watchfulness, especially in regards to magical secrets or artifacts. Also, keep in mind that the gods of magic don't just have an interest in arcane magic—abuse or misuse of any kind of magic will attract their attention. In traditional campaigns, one interesting twist on Solinari's status as patron of good wizards is to have an NPC mentor of a PC wizard act more like a member of a benevolent religious organization than an academic. This can contrast with what is expected, making the experience richer in the process.

For more information on using Solinari in your campaign, refer to the *Towers of High Sorcery* sourcebook from Sovereign Press.

Solinari's Aspects: Solinari grants no clerical domains to his worshippers, but he is still known to create aspects that manifest the Magic domain, the Knowledge domain, or the Protection domain. Each aspect is almost always a White Robe wizard, typically elven or human in appearance. The degree to which the aspect favors scholarship, arcane power, or defense depends on whether it is an aspect of Knowledge, Magic, or Protection respectively.

Solinari's Heralds and Allies: A 20th-level wizard (or wizard 10/Wizard of High Sorcery 10) is Solinari's herald, when he chooses to send one. Solinari has no clerics and therefore sends no planar allies.

Example Aspect of Solinari: Male civilized human minor aspect (Magic) wizard 4/White Robe 1; CR 8; Medium outsider (good, lawful, native); HD 5d4+15; hp 35; Init +4; Spd 30 ft; AC 19, touch 19, flat-footed 15; Base Atk +2; Grap +3; Atk/Full Atk +4 melee (1d4+1, *+1 dagger*); SA; SQ aspect traits, damage reduction 5/magic, domain mastery, moon magic, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 5, spells, tower resources; AL LG; SV Fort +4, Ref +5, Will +8; Str 12, Dex 18, Con 16, Int 24, Wis 18, Cha 21.

Skills and Feats: Concentration +11, Decipher Script +15, Diplomacy +9, Knowledge (arcana) +15, Knowledge (history) +15, Knowledge (religion) +15, Knowledge (the planes) +15, Profession (scribe) +12, Sense Motive +8, Spellcraft +17. Brew Potion, Extend Spell, Scribe Scroll, Spell Focus (Abjuration).

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and good for purposes of overcoming damage reduction.

Domain Mastery: Magic (May use wands, spell completion, or spell activation items more easily.)

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): 1/day—*dispel magic, identify*, *magic aura*. Caster level 5.

Wizard Spells Prepared (caster level 5): 0—*detect magic, flare* (DC 17), *prestidigitation, read magic*; 1st—*alarm, erase, magic missile, protection from evil, shield*; 2nd—*arcane lock, detect thoughts* (DC 19), *scorching ray* (+6 ranged touch attack), *web*; 3rd—*arcane sight, illusory script, lightning bolt.*

Possessions: quarterstaff, *+1 dagger*.

Spellbook: As an aspect of a god, this wizard's spellbook contains whatever spells Solinari deems necessary.

Description: This aspect is a twenty–year–old human White Robe wizard, recently having passed his Test of High Sorcery. He is average height, with a thin but sturdy frame. His brown hair is short and neatly brushed, and he is clean shaven—he looks even younger than he is. He wears a plain cloak, still bleach-white from his Test, with a simple beige shirt and trousers beneath. His enthusiasm for magic is infectious.

The Gods of Neutrality

The Gods of Balance believe that mortals should exist in harmony with the world and be free to make their own choices about morality and faith. This makes them at once the most aloof and distant of the pantheons and the most deeply immersed in the lives of mortals. To understand this apparent paradox is to understand the role of the

Neutral gods. They represent and promote the elemental and conceptual truths of Krynn as inherent principles rather than tools for compassion or corruption. Thus, while they are not the signposts of faith that the Gods of Good and Evil are, they are strongly present in their respective areas of influence. Without them, the world would be in constant conflict between Good and Evil, Light and Darkness. Unfortunately, this middle ground also makes them more prone to the temptations and influences of Chaos, as evidenced by the failures of Reorx and Lunitari in Krynn's history.

The seven Gods of Neutrality are described below.

Chislev

The Beast, Wild One, World Mother

Intermediate Deity
Symbol: A feather of brown, yellow, and green
Celestial Symbol: The planet Chislev
Home Plane: The Hidden Vale
Alignment: Neutral
Portfolio: Nature, wilderness, beasts, the seasons
Worshipers: Druids, farmers
Cleric Alignments: CN, LN, N, NE, NG
Domains: Air, Animal, Earth, Plant
Favored Weapon: Shortspear ("Green Protector")
Colors: Brown, yellow, and green

The divine power of instinct is Chislev's (*kiz*-lev or *chiz*-lev) realm. She endorses the soul's ability to grow and develop by letting go of thought and reason, trusting to the primal urge. Chislev is the power of the natural world, the cycles of the seasons, the wild and the bestial. She extends her divinity through the earth, becoming as one with Krynn, feeling all that happens to it and all that is done to it. Thus, her anger and fury are aroused by those who abuse the wild, especially supernatural or conjured forces. Agriculture and animal husbandry, when carried out with moderation and care, please Chislev. While the goddess knows that mortals are the greatest threat to the natural world, they are still the greatest part of it.

History/Relationships: Chislev's historical influence over Krynn's mortal cultures has been profound. The land and the goddess are essentially the same, and those shamans, priests, and druids who have understood this and guided their tribes towards reverence and supplication to the World Mother have been rewarded. During periods of war, this close connection to Krynn's natural world has caused her terrible pain and suffering. When she returned with the other gods to their stolen Krynn, liberating it from Takhisis, she found it even more ravaged and sickened than ever. Thus, Chislev's presence in the Age of Mortals is strong, if not particularly vibrant.

Chislev is the divine partner to Zivilyn, the Tree of Life, who tempers her instinct with wisdom and awareness. They are evenly matched and act in harmony. Chislev's relationship with Sirrion is similar, in that he embodies change while she commands the cycle of nature, but Sirrion's counterpart Shinare often comes into conflict with the World Mother over progress and industry. Reorx similarly rankles Chislev, but for the most part they are in alignment over the power of the earth and the substantive beauty in making something out of it in reverence, rather than disrespect. Gilean has always provided Chislev with the knowledge she has needed, although he is perhaps too cerebral for her, and Lunitari is careful to instruct her wizards to be mindful of the natural world when using magic in it. Chislev is well regarded by the pantheon of Light, especially Habbakuk and Branchala, and strongly opposed by the pantheon of Darkness, who see nature as more of a tool or medium for the pursuit of wickedness. Morgion, especially, embodies all that Chislev does not, and he is her constant foe.

Chislev in Your Campaign: Chislev is the natural choice for patron goddess of PC druids and neutrally aligned rangers. Her use is not limited to this, of course. She offers much as a guiding force for nomad humans and other characters close to the land, such as barbarians, and can even be used as an antagonistic force in urban or civilized campaigns that focus more on Krynn's cities, nobles, and merchants. Because instinct is her domain, her patronage is predominant among animals as well as many of the more primeval or primitive races of Krynn such as the lizardfolk (bakali). She should be used in any case as a literal force of nature, far less anthropomorphic than any of her brother and sister gods, which is only fitting.

Chislev's Aspects: Of all the gods, Chislev is the least likely to take the form of a humanoid aspect, or even any aspect at all outside of a raging river, pervasive forest, or howling wind. Unlike Zeboim and Habbakuk, who sometimes choose to appear in person to their druids when necessary, Chislev sends omens, heralds, or messengers. When she does take on the semblance of mortality, her Air and Earth aspects are elemental in nature, her Animal aspect is usually some kind of wild creature, and her Plant aspect is a treant or similar ambulatory plant. If she appears as a humanoid, which is rare, she is almost always feral and wild. A conversation with Chislev is like talking directly into the woods, and usually as constructive.

Chislev's Heralds and Allies: A 17-HD Huge dire bear is Chislev's favorite herald. Allies are Medium elementals (air or earth), Large elementals (air or earth), and Huge elementals (air or earth).

Example Aspect of Chislev: Female awakened dire bear minor aspect (Animal); CR 11; Large outsider (native); HD 14d8+87; hp 199; Init +3; Spd 40 ft; AC 24, touch 17, flat-footed 21; Base Atk +10/+5; Grap +26; Atk +22 melee (2d4+12, claw); Full Atk +22/+22 melee (2d4+12, claw) and +16 melee (2d8+7, bite); Space/Reach 10 ft./5 ft.; SA improved grab; SQ aspect traits, damage reduction 10/ magic, domain mastery, low-light vision, resistance to acid 10, cold 10, electricity 10, and fire 10, scent, spell resistance

14; AL N; SV Fort +13, Ref +10, Will +9; Str 35, Dex 17, Con 23, Int 21, Wis 20, Cha 20.

Skills and Feats: Climb +14, Intimidate +22, Knowledge (geography) +22, Knowledge (nature) +22, Knowledge (religion) +22, Listen +16, Spot +16, Survival +22, Swim +15.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects.

Domain Mastery: Animal (May use *speak with animals* 1/day as a spell-like ability, caster level 14)

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: At will—*calm animals* (DC 16); 3/day—*dominate animal* (DC 18), *hold animal* (DC 17), *summon nature's ally IV*; 1/day—*animal shapes, antilife shell, commune with nature*. Caster level 14.

Possessions: None.

Description: This aspect is a large dire bear. She has shaggy, muddy brown fur and announces her presence with an earsplitting roar. She defends her forests, meadows, and streams as if they were her cubs, with terrifying ferocity and reckless abandon.

Gilean

The Book, the Sage, the Gray Voyager

Greater Deity
Symbol: An open book
Celestial Symbol: The constellation Book of Souls
Home Plane: The Hidden Vale
Alignment: Neutral
Portfolio: Knowledge, balance, watchfulness, freedom
Worshipers: Sages, scholars, bodyguards, historians, teachers
Cleric Alignments: CN, LN, N, NE, NG
Domains: Knowledge, Liberation, Planning†, Protection, Rune†
Favored Weapon: Quarterstaff ("The Sagestaff")
Colors: Gray

Gilean (*gil*-ee-un) is the divine power of knowledge. He advocates the growth of the soul through the experience of knowledge in all of its forms, without judgment or constraint. Gilean holds the Tobril, the great book of all knowledge, given to him by the High God. In addition to being the patron of sages, scholars, and librarians, Gilean's desire for all knowledge and truth to be respected and protected makes him popular with those who guard or watch over knowledge and information. As the head of the Gods of Balance, Gilean is also the primary proponent of free will and individual choice among the mortal souls of the world, and he is tireless in this outlook. Because he protects freedom, he is often considered to be more chaotic than ordered, but this is not the case. Rather than seeking the end of authority and control, the Sage desires structure that defines itself through the ongoing acquisition and use of information and understanding.

History/Relationships: The High God called Gilean out of Time, raising him to godly power and stature as companion to Paladine and Takhisis. Legend and myth surround his genesis, but one particularly interesting version states that the High God commanded Gilean to ensure his own existence by fostering the soul of the mortal scribe who would one day become him. This, some surmise, is the reality of Astinus of Palanthas. Still others call this nonsense and say that Astinus is a mortal child of Gilean, or indeed simply a very long-lived human with no connection to Gilean at all.

Gilean's role throughout history has been as arbiter and mediator between the Gods of Light and Darkness, siding against whichever faction most threatens the Balance. He is fair and even-handed with his divine brethren, to the point of being distant. He is never undecided, but his neutral purity has caused him to be seen as difficult. All of the Neutral gods look to Gilean for his understanding and his knowledge of the High God's plan. The Gods of Light do likewise, hoping Gilean will side with them in their actions. Fully expecting Gilean to stand with the Good Gods if they are too overt, the Gods of Darkness manipulate the situation, presenting Gilean with no choice but to side with Evil. Such was the case in the Chaos War, when Takhisis made it clear that only by handing over Krynn to her Dark Knights would Chaos be stopped. Gilean is no fool, however. He stands entirely outside the moral compass, and these struggles virtue, nd vice are beneath his godly notice.

Gilean in Your Campaign: Gilean's scholarly nature lends itself to campaigns centered around the Great Library of Palanthas or any of the other academic institutions of Krynn's larger cities. However, he may also play a prominent role in storylines involving the doctrine of free will, balance, the freedom of individuals to seek knowledge and understanding, and similar themes. Gilean is also the highest of the gods in the wake of the War of Souls, which alone is cause to include him in a campaign set in that era. The decision on what, if anything, Gilean will choose to do in this new Age of Mortals brings the Neutral pantheon into the spotlight.

Gilean's Aspects: Gilean most often appears in the form of a human, if he manifests an aspect. Although the specifics differ, most of his aspects are clothed in gray or muted shades. His aspects of Knowledge and Rune are scholarly and sage-like, either young and timeless or old and wizened, carrying a heavy book. His aspect of Planning is a grim, capable-looking field commander or general, his aspect of Liberation is a slender rogue with numerous lock-picks and keys, and his aspect of Protection is a middle-aged armored man with graying hair.

Gilean's Heralds and Allies: Gilean favors sending a greater stone golem as a herald, on the rare occasion that he chooses to do so. Allies are janni genies, invisible stalkers, and Huge elementals (any).

Example Aspect of Gilean: Male civilized human major aspect (Liberation, Rune) expert 15; CR 19; Medium outsider (native); HD 15d6+45; hp 135; Init +9; Spd 30 ft; AC 24, touch 20, flat-footed 19; Base Atk +11; Grap +13; Atk +17 melee (1d6+3/18-20, *+1 rapier of speed*); Full Atk +17/+17/+12/+7 melee (1d6+3/18-20, *+1 rapier of speed*); SA—; SQ aspect traits, damage reduction 10/magic, domain mastery, resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 20; AL N; SV Fort +8, Ref +10, Will +15; Str 14, Dex 20, Con 16, Int 23, Wis 22, Cha 16.

Skills and Feats: Balance +23, Climb +20 (+22 with rope), Disable Device +26, Knowledge (dungeoneering) +24, Knowledge (engineering) +24, Knowledge (history) +24, Open Lock +25, Search +24 (+26 to find secret doors and hidden compartments), Sleight of Hand +25, Spot +24, Use Magic Device +24, Use Rope +25. Combat Reflexes, Deft Hands, Dodge, Improved Initiative, Nimble Fingers, Run, Scribe Scroll, Weapon Finesse.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects.

Domain Mastery: Liberation (+2 morale bonus on saves vs. enchantment spells and effects), Rune (Scribe Scroll as bonus feat)

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: At will—*erase*, *remove fear*, *remove paralysis, secret page*; 3/day—*break enchantment*, *explosive runes* (DC 17), *freedom of movement, glyph of warding* (DC 16), *lesser planar binding* (DC 18), *remove curse;* 1/day—*greater dispel magic*, *greater glyph of warding* (DC 19), *greater planar binding* (DC 21), *instant summons* (DC 20), *mind blank*, *refuge.* Caster level 15.

Possessions: +2 leather armor, +1 rapier of speed, ring of protection +2, masterwork thieves' tools, scrollcase (x4), pen & ink, 50 ft. rope.

Description: This aspect appears to be an agile, slightly-built human man, well into middle age. His hair is long and graying and tied back at the nape of his neck with cord. His leather outfit is covered in small loops, buckles, straps, and thongs, all holding useful tools, keys, and scroll cases. He wears soft leather split-toed boots, the better to perch on the edge of prison walls or on ledges outside of corrupt noblemen's houses.

Lunitari

The Veiled Maiden, Maid of Illusion, Night Candle

Intermediate Deity
Symbol: A red circle or sphere
Celestial Symbol: The red moon, Lunitari
Home Plane: Ethereal Plane/Lunitari
Alignment: Lawful neutral
Portfolio: Neutral magic, illusion, transmutation
Worshipers: Wizards of the Red Robes
Colors: Red

Lunitari (*loo*-nuh-*tah*-ree) is the embodiment of the divine power of magic used for neutrality. She is the patron of wizards who have chosen to practice magic tempered by balance, freedom of expression, and curiosity. She promotes and defends the laws of the Orders of High Sorcery, seeking to maintain the balance between light and darkness in magic. There was a time in the elder days that she was the divine power of mystery; when she joined her magical cousins in planar exile close to the Mortal Realm, Lunitari's focus estate transformed and embraced the specificity of magic's mysteries. Lunitari now watches over her Red Robe wizards as they join the Progression of Souls and eventually pass into the unknown realms beyond death.

History/Relationships: Lunitari is said to have sprung fully formed from the thoughts of her father, Gilean. She chose to incarnate her power into Krynn's crimson moon once it became evident that arcane power needed her closer attention. Throughout the ages, Lunitari has driven her faithful towards the endless secrets and discoveries that can be found when magic is the focus of one's life. She is a capricious and mischievous presence in the heavens, orbiting between the ponderous trail of Solinari and the rapid cycle of Nuitari, always pursuing the balance.

Lunitari maintains a healthy if strained relationship with the Gods of Neutrality. She is closest to Reorx, who has joined with her in forging artifacts of magical power and supporting those wizards who create items. The two of them conspired to trap Chaos within the Graygem, which has become the major sticking point between Lunitari and the other Neutral gods. They love and respect their sister, but they do not trust her. The Veiled Maiden's relations with the Gods of Good and Evil are cool. The only gods she regularly interacts with are Nuitari and Solinari, who rely on her (and often curse her) for being the sly, overly curious deity she is.

Lunitari in Your Campaign: Lunitari's standard involvement in a campaign is to guide and challenge Red Robe wizards, but she has other uses for non-wizard campaigns. You might decide to explore Lunitari's old realm of mysteries, bringing her and her numerous Red Robe wizards into conflict with the characters over ancient magic or lost tomes. The abuse or misuse of any kind of magic will arouse her ire, and she is especially intrigued by the wild magic of sorcerers in the Age of Mortals. Because Lunitari represents magic without the backing of compassion or corruption, the purity of her interests can serve to demonstrate the efforts of the Orders of High Sorcery in eradicating, uncovering, or acquiring more knowledge about the magical arts.

For more information on using Lunitari in your campaign, refer to the *Towers of High Sorcery* sourcebook from Sovereign Press.

Lunitari's Aspects: Lunitari grants no clerical domains to her worshippers, but is still known to create aspects that manifest the Magic domain, the Trickery domain, or the Liberation domain. Each aspect is almost always a Red Robe female wizard, typically half-elven or human in appearance, with red hair and an alarmingly devious smile.

The degree to which the aspect favors deception, arcane power, or freedom depends on whether it is an aspect of Trickery, Magic, or Liberation respectively.

Lunitari's Heralds and Allies: A 20th-level wizard (or wizard 10/Wizard of High Sorcery 10) is Lunitari's herald, when she chooses to send one. Lunitari has no clerics and therefore sends no planar allies.

Example Aspect of Lunitari: Female half-elf minor aspect (Trickery) rogue 2/wizard 4/wizard of High Sorcery 4; CR 13; Medium outsider (native); HD 2d6+6 plus 8d4+24; hp 74; Init +4; Spd 30 ft.; AC 22, touch 20, flat-footed 18; Base Atk +5; Grap +6; Atk/Full Atk +6 melee (1d4+1/19-20, star metal dagger); SA sneak attack +1d6, spells; SQ arcane research +2, aspect traits, damage reduction 5/magic, domain mastery, elvensight, evasion, half-elf traits, moon magic, order secret, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 10, spells, trapfinding; AL LN; SV Fort +5, Ref +9, Will +13; Str 13, Dex 19, Con 17, Int 25, Wis 20, Cha 19.

Skills and Feats: Appraise +15 (+17 alchemical items), Bluff +12, Concentration +13, Craft (alchemy) +17, Decipher Script +15, Diplomacy +16, Disable Device +15, Forgery +15, Gather Information +16, Knowledge (arcana) +17, Knowledge (local) +17, Listen +14, Search +10, Sleight of Hand +14, Spellcraft +21 (+23 scrolls), Spot +14, Use Magic Device +14 (+18 scrolls); Craft Wondrous Item, Magical Affinity, Scribe Scroll[B], Spell Focus (transmutation)

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful for purposes of overcoming damage reduction.

Domain Mastery: Trickery (Bluff, Disguise, and Hide are class skills).

Half-Elf Traits: immunity to sleep spells and effects, +2 racial bonus on saves against enchantment effects, +1 racial bonus to Listen, Search and Spot checks, +2 racial bonus to Diplomacy and Gather Information checks.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Order Secret (Ex): Magic of Change.

Spell-Like Abilities: 3/day—*disguise self, invisibility*; 1/day—*confusion* (DC 18), *false vision, nondetection*. Caster level 10.

Wizard Spells Prepared (Caster level 8): 0—*detect magic, mending, open/close, read magic*; 1st—*charm person* (DC 18), *expeditious retreat* (2), *identify* (2), *reduce person* (DC 19); 2nd—*bull's strength, cat's grace, knock* (2), *summon swarm*; 3rd—*fly* (2), *haste, protection from energy, slow* (DC 21); 4th—*mass reduce person* (DC 22), *phantasmal killer* (DC 21), *scrying* (DC 21).

Spellbook: As an aspect of a god, this wizard's spellbook contains whatever spells Lunitari deems necessary.

Possessions: Bracers of armor +2, ring of protection +2, star metal dagger, *hand of the mage, wand of magic missile* (50 charges, 5th-level), Red Robes, pouches and scrollcases.

Description: This aspect is an attractive, strawberry-blond half-elven woman in floor-length red satin robes. A girdle of copper-colored cloth laces up in front, with a matching traveler's cloak thrown over one shoulder. Her sleeves are puffy above the elbow but fitted to the wrist. Her right hand is missing. A mummified hand hangs about her neck on a copper chain. Her hawkish features, daubed in kohl around the eyes and flushed in the cheeks, possess an expression of intense curiosity and cunning.

Reorx

The Forge, the World Smith, Tamer of Chaos

Greater Deity
Symbol: A smith's hammer
Celestial Symbol: The planet Reorx
Home Plane: The Hidden Vale
Alignment: Neutral
Portfolio: Creation, mountains, metal, luck, pride
Worshipers: Dwarves, gnomes, kender, blacksmiths, artisans
Cleric Alignments: CN, LN, N, NE, NG
Domains: Earth, Fire, Forge, Luck, Strength
Favored Weapon: Warhammer ("Reorx's Strength")
Colors: Gray and red

Reorx (*ree*-orks) is the divine power of creation. He encourages the soul to grow through the practice of craft, skill, and artifice. While he is renowned as the patron of the dwarves and gnomes, his reach extends well beyond these races. He is the god of all craftsmen and all those who aspire towards and embrace the need to create. Because his estate encompasses talent and skill, he is also favored by rogues and gamblers, those individuals who rely upon their ability to turn a situation to their favor by applying what they know. However it is done, Reorx acknowledges and promotes the drive of mortals to shape, build, and produce.

History/Relationships: It is no small feat to have crafted the world and the stars and the souls of Krynn from the raw material of Chaos. With his forging hammer and the direction of the High God, Reorx brought the world into existence. Since then, he has done all that he can to keep it from boiling away into Chaos once again, which makes his role in trapping a fragment of Chaos within the Graygem all the more ironic. Reorx hates and fears Chaos, calling it the "Father of All and Nothing," the primal demiurge from which all life and death was formed, but he was unable to resist trying to bottle this power. The world knows the result.

Reorx, despite his involvement in the creation of the Graygem, is a much-beloved deity. All of the other gods either grudgingly or gratefully acknowledge his skill and his craftsmanship. He works with Shinare in promoting progress and civilization and with Gilean in recording and carrying out the greater plan of the High God. Kiri-Jolith and Sargonnas respect Reorx's brawny arm for the creation of weapons and armor. Even tempestuous Zeboim, no

favorite of the dwarves, has been known to seek out Reorx for the secrets of shipmaking and maritime crafts, the better to capsize and destroy seagoing vessels during one of her stormy moods. It is only when Reorx's desire to create brings conflict with the moral absolutism of good or evil that the World Smith finds himself at odds with his brother gods.

Reorx in Your Campaign: Reorx is, of course, perfect for campaigns that feature dwarf or gnome PCs, especially those that involve new inventions, new armor and weapons, or contests of skill. He is also a popular kender deity, looked upon by that race as a somewhat gruff yet grandfatherly figure capable of moments of frivolity. The Solamnic Knights see Reorx as Kiri-Jolith's rotund sidekick, which upsets the dwarves but forms a critical key to understanding the mindset of the knighthood with regard to other gods. Reorx makes a good alternative as a patron deity for druids and rangers that operate underground, in hills, or in mountains. Antagonists with Reorx as a patron deity might include non-standard underground or mountain-dwelling races, such as troglodytes or hill giants, who revere Reorx as the God Under The Mountain or the Deep Forge.

Reorx's Aspects: Reorx displays a bias towards dwarven aspects, even when appearing before non-dwarves. However, he is just as capable of taking on the form of a steely-eyed tinker gnome or stocky kender if he chooses to. Reorx's aspect of Forge is a deeply-tanned blacksmith with steel-gray hair and a beard like rusted iron. His aspect of Strength is a powerfully built warrior with enormous, muscular arms and a great warhammer. His Earth and Fire aspects resemble stocky humanoid elementals, while his Luck aspect is a carefree and jovial individual prone to hefting tankards of ale and throwing dice at the gambling tables.

Reorx's Heralds and Allies: A 20th-level azer fighter is Reorx's herald. Allies are Medium, Large, and Huge elementals (fire or earth only).

Example Aspect of Reorx: Male hill dwarf major aspect (Earth, Luck) rogue 7/fighter 7; CR 19; Medium outsider (native); HD 7d6+35 plus 7d10+35; hp 182; Init +4; Spd 20 ft; AC 23, touch 21, flat-footed —; Base Atk +12; Grap +16; Atk +18 melee (1d6+6/19-20, *Luck Blade*); Full Atk +18/+13/+8 melee (1d6+6/19-20, *Luck Blade*); SA sneak attack +4d6; SQ aspect traits, damage reduction 10/magic, darkvision 60 ft., dwarf traits, evasion, resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 24, trap sense +2, trapfinding, uncanny dodge; AL N; SV Fort +13, Ref +14, Will +8; Str 18, Dex 18, Con 21, Int 18, Wis 16, Cha 20.

Skills and Feats: Appraise +14 (+18 weaponsmithing), Bluff +20, Craft (weaponsmithing) +18, Disable Device +14, Escape Artist +14, Forgery +14, Gather Information +22, Hide +14, Knowledge (local) +15, Listen +13, Move Silently +14, Sleight of Hand +21, Use Magic Device +15. Combat Expertise, Combat Reflexes, Dodge, Improved Disarm, Improved Feint, Lightning Reflexes, Mobility, Spring Attack, Whirlwind Attack.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects.

Domain Mastery: Earth (turn or destroy air creatures as a good cleric turns undead; rebuke or command earth creatures as an evil cleric rebukes undead), Luck (may reroll 1/day).

Dwarf Traits: +4 bonus on ability checks to resist being bull-rushed or tripped; +2 bonus on saving throws against poison, spells, and spell-like effects; +1 bonus on attack rolls against goblinoids; +4 bonus to AC against giants; +2 bonus on Search checks to notice unusual stonework; +2 bonus on Appraise or Craft checks related to stone or metal.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: At will—*entropic shield, magic stone*; 3/day—*aid, freedom of movement, protection from energy, soften earth and stone, spike stones* (DC 19), *stone shape*; 1/day—*break enchantment, earthquake, mislead* (DC 21), *spell turning, stoneskin, wall of stone.* Caster level 14.

Possessions: Bracers of armor +2, Luck Blade, ring of protection +2, flagon of ale, bottle of dwarf spirits, purse of coins.

Description: This is a flamboyant male dwarf with a loud, boisterous voice that can nearly wake the dead. When sober, he has a staunch, no-nonsense demeanor typical of any dwarf. When drunk (which is often), his gambling and carousing are legendary. With a large, bulbous red nose and a dazzling smile behind his well-groomed beard, he is the very picture of a dwarf in his cups; his gleaming black boots, red silk doublet and gray hose, and dashing black silk cape present a perfectly suited ensemble.

Shinare

Winged Victory, the Silver Mistress, Walking Liberty

Intermediate Deity
Symbol: A griffon's wing
Celestial Symbol: The planet Shinare
Home Plane: The Hidden Vale
Alignment: Lawful neutral
Portfolio: Wealth, enterprise, communication, travel
Worshipers: Merchants, traders, dwarves, mercenary soldiers, Knights of Solamnia (post-War of Souls only)
Cleric Alignments: LG, LN, LE
Domains: Commerce†, Law, Luck, Travel
Favored Weapon: Light mace ("Jeweled Delight")
Colors: Gold, silver, and brown

Shinare (shi-*nah*-ree) represents the divine power of interaction. Souls aligned with the Silver Mistress grow and improve the more they communicate and interact with other souls. Her estate governs all negotiations, all contracts, and all partnerships. Shinare seeks to drive the world forward with the spirit of enterprise, stripped of

such ephemeral notions as desire or morality. She is the patron of merchants, honored by all who conduct trade with fairness and conviction. A somewhat fickle goddess, she cares little for the motives of those who do business with others so long as the interaction is balanced. Because of this, slavery and mercenary activity are just as valid to her as any other industry. Abuse, unfair practices, and theft, on the other hand, will incur the wrath of Shinare for they violate the spirit of interaction that she champions.

History/Relationships: Shinare was one of the gods called from Beyond to serve alongside Gilean. From the earliest days of the world, she has acted to foster interaction and enterprise in the souls of the world, prompting exploration and travel in order to unite disparate communities so that they might come together and associate with each other. Her presence is strong during times of war and unrest, driving diplomacy and negotiation to ensure a continued state of communication even between hated foes. In periods of recovery, her interests are served as trade routes are re-opened and cities flood with people seeking the offerings of merchants and craftsmen. In the Age of Despair, Shinare was at her least influential, as communities became isolated and currency was rendered useless. The steel coinage of Ansalon, often regarded as a desperate solution to the uselessness of gold and silver, was secretly inspired by Shinare. Once faith in the gods had returned, her efforts were redoubled. In the wake of the War of Souls, Shinare's influence is even stronger, extending into markets and venues previously unimagined. In Solamnia, her faith is strong among the Knighthood, a development nobody saw coming. Where this leads has yet to be revealed.

Shinare is the companion of Sirrion, the god of fire and passion. Theirs is a volatile and often problematic relationship, as his chaotic tendencies clash strongly with her lawful nature. Even so, the two are inseparable and manage to support each other's interests when they aren't opposing them. She is also close to Reorx, with whom she influences and motivates the dwarves and gnomes towards progress. Shinare maintains cordial relations with the other Gods of Balance, who defer to her mastery of interaction even if they are not always as enamored with the way it manifests. Of the Gods of Light, Shinare is closest to Kiri-Jolith and Majere, who share her sense of order and trust. Shinare opposes Hiddukel of the Gods of Darkness with significant zeal and effort, though the other evil gods are just as likely to cross her path to their own misfortune.

Shinare in Your Campaign: Shinare's primary use in a traditional campaign is as patron to merchants and traders, the goddess of commerce and enterprise. Her servants endorse contracts and protect business, which may either help or hinder the player characters depending on their own motivations and goals. Shinare is an excellent choice as patron to nobles, rogues, and fighters, especially those who invest their skill ranks in mercantile or interactive skills such as Appraise and Diplomacy. Because her estate is broader than simple wealth and commerce, Shinare makes an unexpected patron for characters such as paladins or rangers, who live by a strict code or live a mercenary life. If Hiddukel or Sirrion are prominent in your campaign, Shinare should be equally represented.

Shinare's Aspects: Shinare's aspects are not limited by gender or race. She is as likely to manifest a male dwarven aspect as she is a female elven one. Typically, her aspects are plump, older, well dressed, and gregarious. Her aspect of Commerce is the archetype of the rotund and wealthy merchant, richly attired and always gesturing with his or her hands. Her aspect of Law is often an elderly accountant, factor, or legal officer carrying a stack of contracts and legal papers and wearing small spectacles. Her aspect of Luck is usually younger and more outgoing, a fresh-faced street vendor with a gleam in her eye and a purse full of coins. Her aspect of Travel is always a road-worn and trail-dusty tinker or caravan merchant with far-seeing eyes and a map at the ready. Silver, gold, and other precious metals are almost always incorporated or worn by one of Shinare's aspects.

Shinare's Heralds and Allies: A 20-HD kolyarut is Shinare's preferred herald. Allies are taskmaster formians, myrmach formians, and Huge earth elementals. Shinare's heralds and allies always appear to be crafted from or decorated with gold, silver, and gems.

Example Aspect of Shinare: Female gnome minor aspect (Travel) monk 8; CR 11; Small outsider (lawful, native); HD 8d8+24; hp 88; Init +11; Spd 40 ft; AC 25, touch 25, flat-footed 22; Base Atk +6/+1; Grap +5; Atk +10 melee (1d10+3, unarmed) Full Atk +10/+5 melee (1d10+3, unarmed) or +9/+9/+4 melee (1d10+3, unarmed flurry of blows); SA *ki* strike, 9/day stunning fist (DC 20); SQ aspect traits, damage reduction 5/magic, evasion, purity of body, resistance to acid 10, cold 10, electricity 10, and fire 10, slow fall 40 ft., spell resistance 8, still mind, wholeness of body; AL LN; SV Fort +9, Ref +11, Will +14; Str 16, Dex 20, Con 16, Int 20, Wis 22, Cha 16.

Skills and Feats: Balance +16, Climb +14, Craft (alchemy) +7, Escape Artist +16, Jump +14, Knowledge (geography) +17, Knowledge (religion) +17, Listen +12, Spot +13, Swim +14. Blind-Fight, Deflect Arrows[B], Improved Initiative, Improved Trip, Run, Stunning Fist[B].

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful for purposes of overcoming damage reduction.

Domains: Travel (7 rounds per day, may act as if under *freedom of movement* spell).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: 3/day—*longstrider*; 1/day—*dimension door, fly, locate object*. Caster level 8.

Possessions: Monk's belt, masterwork dagger, traveling bag of various mundane items.

Description: This aspect is a plump, middle-aged gnomish woman wearing a mud-stained dress, a simple cloth sash tied around her waist, well-worn boots on her

feet, and a bag slung over her shoulder containing her meager belongings. She loves to sit by the fire in roadside inns, swapping tales of the road with other travelers. Before she departs, she pays exactly what she owes, arguing when she's been overcharged, and producing extra steel when she's been undercharged. Despite her matronly appearance, she is quick to violently show thieves and cheats the error of their ways.

Sirrion

The Flowing Flame, the Alchemist, the Firemaster

Intermediate Deity
Symbol: Flames
Celestial Symbol: The planet Sirrion
Home Plane: The Hidden Vale
Alignment: Chaotic neutral
Portfolio: Fire, creativity, passion, renewal
Worshipers: Alchemists, lovers, artists
Cleric Alignments: CE, CG, CN
Domains: Chaos, Charm†, Fire, Passion
Favored Weapon: Heavy flail ("Flaming Strike")
Colors: Red and yellow

Sirrion (*sear*-ee-un) is the essence of the divine power of transformation. He encourages the soul to embrace a passionate and creative existence in order to grow and change. Sirrion's dominant trait is fire, both literal and metaphorical. Fire is the element that brings change and transformation; it represents the warmth of love and passion or the creative spark of artists and alchemists. All who produce, honor, and worship this power are beloved of Sirrion. Chaotic and unpredictable, Sirrion is nevertheless opposed to needless or undirected destruction, feeling that all change should produce something and mark a transition between the old and the new. As a patron of the arts and of alchemy, Sirrion's fiery presence does much to promote this ideal.

History/Relationships: Sirrion was one of the gods brought by the High God from Beyond to stand alongside Gilean. Legends say that he fashioned his partner, Shinare, from wondrous metals, just as he provided the fire for Reorx's worldforge and the spark of divinity within all life. In truth, he shared much of this responsibility with the other gods, but his power over transformation has been significant throughout the ages of Krynn. He is the crucible of adversity and the spirit, and in any era marked by significant or lasting change Sirrion has a hand in easing the world through the process. His faith is often small, celebrated by the free spirits of Krynn more than the settled and urban population, but his elemental nature echoes in the hearts of mortals everywhere.

Sirrion's mate is Shinare, which is a relationship characterized by fiery debate. Shinare is the neutral pantheon's most lawful member while Sirrion is her polar opposite, but his passion together with her progressive bent has produced wondrous results in the mortal realm. Sirrion has a kinship with Reorx, as well, lending creativity to creation, fire to the forge. Sirrion and Chislev work together in the natural world through the cycles of the seasons and the process of renewal brought about by forest fires. Zivilyn and Gilean have the least in common with the Flowing Flame, but they recognize the power of transformation. Among the Gods of Light, Sirrion shares much in common with Branchala and Habbakuk, even if his motivation towards beauty and renewal are not tempered by compassion and righteousness. Sirrion stands in opposition to Sargonnas of the Evil pantheon, for the Red Condor brings flame upon the world in wrath and ruin, directing the passionate spark in retribution.

Sirrion in Your Campaign: Sirrion is the ideal patron for neutrally aligned bards and barbarians, the very essence of their chaotic and wild temperaments. He is also the god of alchemists, glassblowers, and other craftsmen who work to change one thing into another in the name of art. His role in your campaign will depend in large part on the focus of law vs. chaos or reason vs. passion. In a campaign set after the War of Souls, sorcerers and mystics might gravitate somewhat to Sirrion, for he respects the wild magic that they draw upon even if he is not its source. This can create conflict between the player characters and organizations such as the Orders of High Sorcery or even other Holy Orders, as the heroes attempt to support their ambient magic-using allies while addressing the fears and concerns of wizards and lawful clerics.

Sirrion's Aspects: Sirrion uses fire or the colors of flame in all of his aspects. His aspects of Charm and Passion are smooth talking, smoldering individuals with red-blond hair, amber eyes, and handsome looks. His aspect of Fire on the other hand is often a tall, muscular giant of a man with flaming red hair and bearing a fiery sword. His aspect of Chaos is erratic and unpredictable, often a member of one of the smaller races such as a gnome or kender. Flames and embers are always glowing a little more brightly or a little hotter when one of Sirrion's aspects is in the vicinity.

Sirrion's Heralds and Allies: An elder fire elemental is Sirrion's herald. Allies are Medium fire elementals, Large fire elementals, and Huge fire elementals.

Example Aspect of Sirrion: Male fire giant minor aspect (Fire); CR 13; Large outsider (chaotic, fire, native); HD 15d8+105; hp 225; Init +1; Spd 30 ft; AC 25, touch 10, flat-footed 23; Base Atk +11; Grap +25; Atk +22 melee (3d6+18/19-20, greatsword) or +22 melee (1d4+12, slam) or +12 ranged (2d6+12+2d6(fire), rock); Full Atk +22/+17/+12 melee (3d6+18/19-20, greatsword) or +22/+22 melee (1d4+12, slam) or +12 ranged (2d6+12+2d6(fire), rock); Space/Reach 10 ft./10 ft.; SA rock throwing; SQ aspect traits, damage reduction 10/ magic, domain mastery, immunity to fire, low-light vision, resistance to acid 10, cold 10, electricity 10, and fire 10, rock catching, spell resistance 15, vulnerability to cold; AL CN; SV Fort +14, Ref +6, Will +13; Str 35, Dex 13, Con 25, Int 18, Wis 22, Cha 19.

Skills and Feats: Climb +11, Craft (alchemy) +22, Craft (stonework) +10, Diplomacy +24, Intimidate +28, Jump +11, Listen +24, Sense Motive +24, Spot +18.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as chaotic for purposes of overcoming damage reduction.

Domain Mastery: Fire (Turn or destroy water creatures as a good cleric turns undead; bolster, command or rebuke fire creatures as an evil cleric turns undead)

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: At will—*burning hands* (DC 15), *produce flame*; 3/day—*fire shield, resist energy, wall of fire*; 1/day—*fire seeds* (DC 20), *fire storm* (DC 21), *incendiary cloud* (DC 22). Caster level 15.

Possessions: Large half plate armor, large greatsword, bag of 4 large rocks.

Description: This aspect is a large fire giant. His skin is dark, ashen gray, and his unkempt hair and mustache fiery red. He carries a massive sword and wears armor. Heat seems to radiate from him, but his eyes reveal almost giddy vigor and energy rather than the malevolence that most fire giants would project. He speaks with a booming, boisterous voice, with absolutely no sense of subtlety.

Zivilyn

The World Tree, Wise One, the Tree of Life

Intermediate Deity

Symbol: A stylized tree with branches above mirroring roots below
Home Plane: The Hidden Vale
Celestial Symbol: The planet Zivilyn
Alignment: Neutral
Portfolio: Wisdom, foresight, prophecy, enlightenment
Worshipers: Philosophers, mediators, counselors, sages
Cleric Alignments: CN, LN, N, NE, NG
Domains: Insight, Knowledge, Meditation, Time†
Favored Weapon: Quarterstaff ("Cane of Enlightenment")
Colors: Green, brown and gold

Zivilyn's (*ziv*-uh-lin) realm is the divine power of wisdom. His counsel reinforces the soul's need to grow in enlightenment, to see the world around it as a fluid, ongoing river of experience. Zivilyn, more than any other deity, extends his interests and his awareness into all times and all places, like the branches of a many-limbed tree. His is the estate of awareness, of insight, both internally and externally. The River of Time winds eternal, and Zivilyn dwells partially within this river as much as he exists outside of it. As a result, he can promote understanding, cause and effect, justification, and spiritual consciousness.

History/Relationships: Zivilyn came from Beyond at the invitation of the High God to serve as counselor to Gilean, to give insight to Chislev's instinct, and to bear witness to the world and share this divine experience with mortals. The World Tree's roots are in the Age of Starbirth and its branches flourish in all of the ages of Krynn. Zivilyn's only moment of confusion came at the beginning of the Chaos War, when he could no longer see into the future. His omniscient being never sensed the theft of the world by Takhisis, nor could it find the world where she had moved it. Since the return of the world into the safekeeping of the gods, Zivilyn's activity has increased in response. Always calm and rational, his wisdom brings focus to the chaotic and turbulent fallout from Takhisis's crime and the devastation brought about by the Dragon Overlords.

Zivilyn is respected by all the gods, but as he remains unswervingly loyal to the Balance and has seen far more in the River of Time than any other god, he never chooses sides. When the gods gather on rare occasions, all of them look to Zivilyn for his insight and perception. He is closest to Gilean, giving wisdom and understanding to the bearer of the Tobril, and to his mate Chislev, whose primal nature is free of ignorance or dispute. Zivilyn has much in common with both Majere, who also embraces wisdom, and Hiddukel, who uses his awareness to mislead others. Zivilyn, however, exists beyond compassion and corruption, which do not factor into his actions as a deity.

Zivilyn in Your Campaign: The clarity and insight of Zivilyn have much to offer a campaign that features monks, scholars, counselors, or politically themed characters. Unfortunately, Zivilyn's faith is neither dynamic nor proactive, so if you introduce him to your game in any major fashion, it is best that his agencies and priests react to the player characters rather than drive the action forward. Time travel will almost always come to Zivilyn's attention, but as he knew about it already, it may prove to be an interesting and paradoxical twist if the god's aspect appears to the would-be time traveler before he has even left. Zivilyn will not hesitate to counsel or communicate with characters such as powerful sorcerers or wizards if their actions will negatively impact the fluidity of the world's fate.

Zivilyn's Aspects: Zivilyn favors the extremes of age when it comes to humanoid aspects. His aspects are all very similar, overlapping closely, but there are some differences. His aspect of Insight is a blind monk, while his aspect of Knowledge is a black-skinned child, with white hair and eyes that mirror the stars. His aspect of Meditation is a calm and peaceful peasant with a sturdy wooden cane. His aspect of Time is a wizened old man with a long, white beard and bearing an hourglass, or a broad-limbed treant. Zivilyn's aspects are often accompanied by odd shifts in time, temporal distortions similar to *slow* and *haste* spells that last only a round or two, or glimpses of pure insight.

Zivilyn's Heralds and Allies: Zivilyn's herald is a 20-HD Gargantuan treant. Allies are Medium elementals (air or water), Large elementals (air or water), and Huge elementals (air or water).

Example Aspect of Zivilyn: Treant minor aspect (Time); CR 11; Huge outsider (native); HD 7d8+49; hp 105; Init +5; Spd 30 ft; AC 27, touch 14, flat-footed 25; Base Atk +5; Grap 22; Atk +14 melee (2d6+11, slam); Full Atk +14/+14 melee (2d6+11, 2 slams); Space/Reach 15 ft./15 ft.; SA Animate trees, double damage against objects, trample 2d6+15; SQ aspect traits, damage reduction 5/magic, damage reduction 10/slashing, low-light vision, plant traits, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 7, vulnerability to fire; AL N; SV Fort +10, Ref +1, Will +7; Str 33, Dex 12, Con 25, Int 20, Wis 24, Cha 20.

Skills and Feats: Diplomacy +7, Hide -7 (+9 in forest), Intimidate +10, Knowledge (nature) +10, Listen +12, Sense Motive +12, Spot +12, Survival +12 (+14 above ground). Improved Initiative[B], Improved Sunder, Iron Will, Power Attack.

Animate Trees (Sp): A treant can animate trees within 180 feet at will, controlling up to two trees at a time. It takes 1 full round for a normal tree to uproot itself. Thereafter it moves at a speed of 10 feet and fights as a treant in all respects. Animated trees lose their ability to move if the treant that animated them is incapacitated or moves out of range. The ability is otherwise similar to *liveoak* (caster level 12). Animated trees have the same vulnerability to fire as treants have.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, and mind-affecting effects.

Domain Mastery: Time (Improved Initiative as bonus feat).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: 3/day—*true strike*; 1/day—*freedom of movement, gentle repose, haste*; Caster level 7.

Trample (Ex): Reflex DC 24 half.

Possessions: None.

Description: This aspect is a 35-foot-tall ash treant. Its full foliage disguises its face, usually well-hidden in quiet contemplation of the River of Time, until such a time as it decides to reveal itself to a lucky—or unlucky, as the case may be—mortal.

The Gods of Evil

The Gods of Evil believe that they should be the ones to determine the fates of mortals, not mortals themselves. Maleficent and vile, they turn on one another at a moment's notice in an effort to pursue their own agendas. Even when they were led by Takhisis, the Gods of Evil were prone to factions, intrigue, and secretive plans to acquire power and influence. With Takhisis dead, this state of affairs has grown from a noted pastime to a civil war. None of the evil gods have yet amassed the kind of control and domination the Queen of Darkness possessed, but it is only a matter of time before one god elevates himself (or herself!) into a position of divine authority.

The seven Gods of Darkness are described below. Takhisis is included even though she was rendered mortal by the gods and slain by Silvanoshei at the close of the War of Souls.

Chemosh

Lord of Bones, Lifebane, the Black Goat

Intermediate Deity
Symbol: A yellow skull
Celestial Symbol: The constellation Goat's Skull
Home Plane: The Abyss
Alignment: Neutral evil
Portfolio: Death, the undead, murder, false hope
Worshipers: Crazed cultists, assassins, necromancers
Cleric Alignments: CE, LE, NE
Domains: Death, Evil, Trickery, Undeath†
Favored Weapon: Sickle ("Harvester of Souls")
Colors: Black and pale yellow

Chemosh (*kee*-mosh or *chee*-mosh) represents the divine power of fatalism. He enjoins the soul to strip away mortality and meaning, for which there is no true purpose, and surrender to fate. Chemosh has an eternal disdain for life and its shortcomings, feeling that the gift of mortality was wasted on the souls of Krynn. Rather than foster growth and inspire hope in those souls his grasp reaches, Chemosh seeks to keep them from passing Beyond by promising them immortality as undead or throwing them into the Abyss. As mortals surrender their free will to Chemosh, he gains more influence in the world, the better to gather all souls under his dark shadow.

History/Relationships: Chemosh was one of the first of the gods to be drawn from Beyond to aid Takhisis in her goals. Dark and terrifying, his presence was felt as soon as the first souls began to pass from the mortal realm, for he alone was given the right to sit in the Hall of Soul's Journeying and witness the passage of the dead. Those souls throughout history who have not been sworn to faith, or whose lives have not secured them their journey onwards, have often found themselves bound into an eternal state of undeath. The other gods oppose Chemosh's theft of these souls, but they know that it is mortal free will and choice that leads them to this state as much as it is Chemosh's desires. In times of war and disaster, Chemosh flourishes, like the crow on the battlefield. However, in the wake of the War of Souls, when an enraged Chemosh found his prizes snatched from his grasp for a time, the Black Goat has expanded his reach and his tactics so as to avoid any future surprises.

Chemosh is directly opposed to Mishakal, who is the champion of life and hope. She is his primary antithesis, but the Lord of Bones is either directly or indirectly the foe of all of the Good gods. Among the Gods of Balance, Chemosh finds himself in conflict with Chislev by subverting the natural order and Sirrion for quenching the

fires of passion with hopelessness and apathy. Chemosh has few allies, although his plans and motivations have often coincided with those of Morgion or Hiddukel.

Chemosh in Your Campaign: Chemosh is obsessed with the quirks and flaws of mortals and the drive within mortals to live. His role in your campaign can be as simple as the patron of a cult of necromancers and death-worshipers, or the more complex role of an adversary who seeks to lure the heroes into a state of embittered resignation to their inevitable fate as thralls to Chemosh. He is both sickened and aroused by his own taste of mortality, and therefore he makes an excellent and multi-layered villain.

Chemosh's Aspects: Chemosh has appeared in many forms to those doomed to die, but the two most common are as a rakishly handsome man in black silks and velvet, or as some form of cadaverous figure in funereal robes. His aspects of Trickery and Evil resemble the former, with a malevolent if inviting expression on his face as he sips from a wine glass or toys with a keenly sharp sickle. His aspects of Death and Undeath are the latter, though in the form of Death the Lord of Bones at least makes an attempt to look well-preserved. His aspect of Undeath is nothing of the sort. Chemosh has formed other aspects at times, such as his mighty goat-skulled satyr form, but his presence is usually quiet and subtle. No matter which form he takes, the odors of chrysanthemums and death lilies mark his passing.

Chemosh's Heralds and Allies: Chemosh's herald of choice is a nightwalker. Allies are bearded devils, bone devils, and ice devils, all of which have skeletal or bone-like characteristics.

Example Aspect of Chemosh: Male satyr minor aspect (Death) skeletal warrior fighter 9; CR 15; Medium outsider (evil, native, undead); HD 14d12; hp 168; Init +3; Spd 40 ft; AC 22, touch 18, flat-footed 19; Base Atk +11; Grap +14; Atk +17 melee (1d6+6 plus 2d6 unholy, *+2 unholy sickle*) or +14 melee (1d6+2, head butt) or +14 melee touch (1d6+2 negative energy, touch) or +16 ranged (1d6+2/x3, *+2 shortbow*); Full Atk +17/+12/+7 melee (1d6+6 plus 2d6 unholy, *+2 unholy sickle*) and +9 melee (1d6+2, head butt); or +14 melee touch (1d6+2 negative energy, touch) and +9 melee (1d6+2, head butt); or +16/+11/+6 ranged (1d6+2/x3, *+2 shortbow*); or +14/+14/+9/+4 ranged (1d6+2/x3, *+2 shortbow*); SA —; SQ aspect traits, damage reduction 5/cold iron or bludgeoning, damage reduction 10/magic, darkvision 60 ft., domain mastery, immune to cold and electricity, low-light vision, resistance to acid 10 and fire 10, spell resistance 27, undead traits; AL NE; SV Fort +7, Ref +10, Will +12; Str 16, Dex 17, Con —, Int 20, Wis 21, Cha 21.

Skills and Feats: Bluff +15, Climb +18, Hide +15, Intimidate +24, Jump +20, Knowledge (nature) +13, Knowledge (religion) +9, Listen +24, Move Silently +15, Perform (wind instruments) +17, Spot +24, Tumble +12. Alertness, Dodge, Mobility, Persuasive, Point Blank Shot, Power Attack, Quick Draw, Rapid Shot, Spring Attack, Weapon Focus (sickle), Weapon Specialization (sickle)

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as evil for purposes of overcoming damage reduction.

Domain Mastery: Death (death touch 1/day).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): At will—*cause fear* (DC 16); 3/day—*animate dead, death knell* (DC 17), *death ward*; 1/day—*create undead, destruction* (DC 22), *slay living* (DC 20). Caster level 14.

Possessions: +2 unholy sickle, *+2 shortbow*, 20 masterwork arrows.

Description: This bloated figure appears to be half-man and half-goat, with a goat's skull and hooves, carrying a vicious-looking sickle. A bow is slung across its back, strung with vile sinew. It is dressed in torn black cloth that hangs from its corpulent form like ribbons, and the thick pallor of death gathers about it like a cloud.

Hiddukel

Prince of Lies, the Betrayer, the Broken Scales

Intermediate Deity
Symbol: Broken merchant scales
Celestial Symbol: The constellation Broken Scale
Home Plane: The Abyss
Alignment: Chaotic evil
Portfolio: Greed, lies, thieves, secrets
Worshipers: Bandits, dishonest merchants, robbers, corrupt nobles
Cleric Alignments: CE, CN, NE
Domains: Chaos, Evil, Treachery, Trickery
Favored Weapon: Dagger ("Sting of Vengeance")
Colors: Red and bone-white

Hiddukel (*hid*-doo-kel) is the bearer of the divine power of exploitation. He beguiles the soul with promises of greatness, encouraging it to turn every connection with another soul to its advantage. The seductive power of the Prince of Lies leads mortals who are strong in desire or weak with desperation to profit from the misfortune of others and to strive towards material and spiritual wealth at the cost of those who stand in their way. His serpentine words coil within the minds of crooked merchants, petty thieves, and decadent aristocrats, hidden from the light and nourished by the darkness. Hiddukel is the consummate egoist, interested in nothing but himself, and capable of instilling this selfish desire in the mortals whose lives he touches.

History/Relationships: Hiddukel was summoned from Beyond by Takhisis in order to further her plans of conquest and domination. The Prince of Lies has since made every effort to court, coerce, and convince the others

in his pantheon of his value as a dealmaker. As pacts and oaths are sworn and bound to the gods, Hiddukel lurks behind them, investing just a little of his divine essence into them, ready at a moment's notice to swoop in and sow corruption and wickedness. His poisonous lies have caused many mortals to carry out treacherous and vile acts in the name of his supposed Truth, and this is still the case in the Age of Mortals. A coward at his core, Hiddukel has contingencies and conspiracies lined up and ready to go when his latest plot is discovered. Even he was impressed and surprised by Takhisis's greatest deception, the theft of the world. Since the gods reclaimed Krynn, the Betrayer has made an effort to ferret out more information about how the Queen of Darkness managed such a magnificent scam.

Because of his seductive and self-deprecatory nature, Hiddukel remains the charmer and the conspirator among the other Gods of Evil. He rarely runs afoul of his fellows, for he quickly diverts their attention elsewhere if they begin to suspect him of duplicity. Thus, he can probably call on the favors of any one of the active Gods of Darkness. The Gods of Balance, on the other hand, are aligned against him; he disdains the doctrine of free will and eagerly seeks to circumvent it. Shinare, more than any other god, is his enemy and persistent foe as patroness of fair trade and commerce. The other neutral gods stand with her, especially Reorx, who still despises Hiddukel for tricking him into creating the Graygem. Finally, the Gods of Light work in opposition to Hiddukel chiefly through Majere and Branchala, who marshal their efforts in undoing Hiddukel's oily schemes as patrons of discipline and positive interaction.

Hiddukel in Your Campaign: If your campaign involves political intrigue, assassinations, plots against noble lords, bandits in the woods, unscrupulous merchants, or lying thieves, it can involve Hiddukel. The so-called Lord of Demons is active wherever people are being exploited, which also makes him a suitable patron for slavers and their thugs. Servants of Hiddukel could be secreted everywhere, at any time, and poised to spring into action at their dark god's command. You might play up the conflict between Hiddukel and Shinare, or Hiddukel and Branchala, for as the gods work against each other so do their mortal servants. Finally, the classic encounter with the Betrayer is the Faustian contract, wherein a promise is made of power, riches, or both, at the cost of a mortal soul. The target of this contract could be an NPC, or it could be one of the player characters, with many lasting consequences.

Hiddukel's Aspects: Hiddukel is quite adept at creating aspects, assuming the mantle of mortality for a brief time in order to work his honey-tongued intentions into organizations, families, empires, and even other Holy Orders. Often, they are nondescript and non-confrontational, such as his aspect of Trickery, a bumbling merchant with loose lips and a tight purse. His aspect of Chaos is a roguish aristocrat or courtier, whose very presence upsets and overturns agreements and counsel. Hiddukel's aspect of Treachery is always the form of somebody close to a powerful or influential figure, a form stolen from the original at the end of a dagger. Race and gender are, of course, no object to the Prince of Lies. Most villainous of all of Hiddukel's aspects is a red-skinned and horned man in black robes, a barbed tail curling out from under the hem.

Hiddukel's Heralds and Allies: A marilith with 20 HD is Hiddukel's herald on the Mortal Plane, usually *polymorphed* to slip into society. Allies are succubus demons, glabrezu demons, and marilith demons.

Example Aspect of Hiddukel: Male civilized human minor aspect (Chaos) noble 10; CR 13; Medium outsider (chaotic, evil, native); HD 10d8+20; hp 100; Init +4; Spd 30 ft; AC 23, touch 21, flat-footed 19; Base Atk +7; Grap +8; Atk +12 melee (1d4+2/17-20, *+1 keen dagger*); Full Atk +12/+7 melee (1d4+2/17-20, *+1 keen dagger*); SA—; SQ aspect traits, bonus class skill (Hide), coordinate +2, damage reduction 5/magic, domain mastery, favor +3, inspire confidence 3/day, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 10; AL CE; SV Fort +7, Ref +13, Will +14; Str 12, Dex 18, Con 14, Int 22, Wis 20, Cha 24.

Skills and Feats: Appraise +19, Bluff +22, Diplomacy +28, Gather Information +22, Hide +17, Intimidate +24, Knowledge (history) +16, Knowledge (local) +19, Knowledge (nobility) +19, Listen +18, Sense Motive +20. Combat Expertise, Combat Reflexes, Negotiator, Persuasive, Weapon Finesse.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as chaotic and evil for purposes of overcoming damage reduction.

Bonus Class Skill: This noble has Hide as a bonus class skill.

Coordinate (Ex): The noble has a knack for getting people to work together. When he can aid others and give directions, the bonus he provides with an aid another check increases to +4. This ability can't be used in combat.

Domain Mastery: Chaos (cast chaotic spells at +1 caster level).

Favor (Ex): Five times a week, the noble can call in favors from those he knows. He makes a favor check (1d20+3) against a DC determined by the scope of the favor requested.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Inspire Confidence (Ex): Three times a day, the noble can grant five allies a +2 morale bonus on saving throws and a +1 morale bonus on attack and weapon damage rolls for 5 rounds, after a full round of oratory.

Spell-Like Abilities (Sp): 3/day—*protection from law*, *shatter* (DC 19); 1/day—*chaos hammer* (DC 21), *dispel law, magic circle against law*. Caster level 11.

Possessions: Bracers of armor +2, +1 keen dagger, cloak of resistance +2.

Description: This nobleman is reed-thin and dressed in fine silks of red and ivory. A scarlet cloak hangs from his shoulders, and he fingers the bone clasps with idle grace. When he speaks, his voice is honeyed and sly, and his expression shifts rapidly from moment to moment like a living barometer of emotion.

Morgion

The Black Wind, Master of the Bronze Tower, the Rat King

Intermediate Deity
Symbol: A crowned hood with red eyes
Celestial Symbol: The constellation Diseased Hood
Home Plane: The Abyss
Alignment: Neutral evil
Portfolio: Disease, famine, poison, vermin, suffering, madness
Worshipers: Crazed cultists, ratcatchers, corrupt druids
Cleric Alignments: CE, LE, NE
Domains: Destruction, Evil, Madness†, Pestilence
Favored Weapon: Heavy flail ("Disease Cloud")
Colors: Dark brown and black.

Morgion (*mor*-gee-un) is the source of the divine power of decay. He fosters the breakdown of the soul's complex mortal trappings, both physical and mental, reducing them to their most basic form. Morgion believes that the mortals of Krynn should leave the world with nothing but what they came in with, before their frail bodies ensnared them, and that in the process they should endure the rigors of the world in order to grow stronger spiritually. He is the god of diseases, mind and body alike, and to a greater extent the inexorable decay of all things, from individuals to relationships and even communities and nations. Morgion triumphs through the dissolution, corrosion, and suffering that Krynn is subjected to, for in this he achieves his goals. A quick death, an easy retirement, or a healthy and wholesome life is anathema to Morgion. Fear, recognition of pain and woe, and the eventual appeal of the diseased to Morgion's absent mercy drive the world forward for the Black Wind, spreading his unholy message: only the strong will survive, for to survive is to suffer, and to suffer is to know truth.

History/Relationships: Morgion was called into the world from Beyond by Takhisis, to aid her in her domination of the world. Morgion quickly isolated himself from his brother and sister gods, seeding the world with the horrors of plague and madness. Much like his estate, Morgion is afflicted with a diseased madness only the gods can experience. Throughout Krynn's history, he has watched over the corruption and decadence of empires, seeing the darkness welling up within them in the form of pestilence and vermin. He always acts in secret, for in truth his motives are not shared by those of the other Evil gods. He seeks to make the world endure a timeless and eternal state of suffering and hopelessness, for he never truly feels that the souls that pass into the next world have had enough of it.

Morgion is in natural opposition to Mishakal, Majere, and Habbakuk, all of whom counter his spread of decay and despair. He gives no quarter, sparing nobody, and is the enemy of courage and renewal, so the other Gods of Light are also frequently aligned against him. Because he seeks to perpetuate the fetid degeneration of life and nature, Chislev is in constant battle with him. Similarly, Sirrion's passionate tenets of renewal by fire scourge the world of Morgion's pestilential gloom. Shinare opposes Morgion for she works to strengthen, not break apart, the interaction of souls, and Reorx commands his faithful against those of Morgion, blaming the Black Wind for the trials of the Zhakar and even the afflicted kender. Although Morgion benefits from the influence of the other Evil gods, they will have little to nothing to do with him. This leaves him brooding in his Bronze Tower at the edge of the Abyss, a tatterdemalion god watching the world rot away before him.

Morgion in Your Campaign: Morgion's primary role in any campaign is as the hidden adversary, the lord of all things that fester beneath the surface. He almost never acts out in the open, so he can remain in the background of a campaign for some time with only hints of his involvement. This also means you can work him into an ongoing storyline without much difficulty. On the other hand, Morgion is also a patron of those who seek to bring down established order and structure purely out of a wicked desire to see it happen, so anarchists and rebels ensnared by his power might make for a more prominent and outspoken set of villains. It is very easy to characterize him as a god of plague, but it can be worth your while to broaden the spectrum, so that the unexpected collapse associated with his more successful efforts will shock and surprise your players.

Morgion's Aspects: There is nothing seductive, appealing, or handsome about Morgion or any of his aspects. Even at their least corrupted, Morgion's mortal forms are still jaundiced, haggard, crazed, or simply foul-spirited. He manifests them in the fading light of the day and under cover of night, so that they can be used to greatest efficiency. His aspect of Destruction is a warrior in torn cloak and rusted and pitted armor, bearing a heavy blade with many notches and barbs. His aspect of Evil is a hooded humanoid of indeterminate race, with glowing red eyes and a fearsome aura. Morgion's aspect of Madness is an almost skeletal, wide-eyed figure in a straitjacket or chains, screaming fevered obscenities and curses. Lastly, Morgion's aspect of Pestilence is a swarm of rats, insects, or flies, in a vaguely humanoid shape, with red spots of light in place of eyes, or a monstrous otyugh. All of Morgion's aspects possess the frightful presence quality described in Chapter 7 of the *Monster Manual*.

Morgion's Heralds and Allies: A 12th-level night hag druid mounted on a nightmare is Morgion's herald. Allies are nightmares, vrock demons, and cauchemar nightmares.

Example Aspect of Morgion: Advanced otyugh minor aspect (Pestilence); CR 18; Huge outsider (evil, native); HD 15d8+78; hp 198; Init +5; Spd 20 ft; AC 23, touch 11, flat-footed 21; Base Atk +11; Grap +25; Atk +16 melee (1d8+6, tentacle); Full Atk +16 melee (1d8+6, 2 tentacles) and +13 melee (1d6+3, bite); SA constrict (1d8+6), disease, frightful presence, improved grab; SQ aspect traits, damage reduction 10/magic, darkvision 60 ft., domain mastery, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 15; AL NE; SV Fort +12, Ref +6, Will +14; Str 23, Dex 12, Con 21, Int 13, Wis 20, Cha 14.

Skills and Feats: Hide +9*, Listen +23, Sense Motive +10, Spot +23, Survival +15. Alertness, Great Fortitude, Improved Initiative, Multiattack, Toughness, Weapon Focus (tentacle).

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as evil for purposes of overcoming damage reduction.

Constrict (Ex): An otyugh deals automatic tentacle damage with a successful grapple check.

Disease (Ex): Filth fever—bite, Fortitude DC 22, incubation period 1d3 days; damage 1d3 Dex and 1d3 Con.

Domain Mastery: Pestilence (immune to disease)

Frightful Presence (Su): 30-ft. radius, duration 5d6 rounds, 14 HD or less, Will DC 19 negates.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Improved Grapple (Ex): To use this ability, an otyugh must hit with a tentacle attack. It can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it wins the grapple check, it establishes a hold and can constrict.

Spell-Like Abilities (Sp): At will—*doom* (DC 13), *summon monster II* (1d3 fiendish dire rats); 3/day—*contagion* (DC 15), *poison* (DC 16), *plague of rats**; 1/day—*create greater undead, eyebite* (DC 18), *scourge** (DC 19). Caster level 15.

Skills: An otyugh has a +8 racial bonus when in its lair, due to its natural coloration.

Possessions: None.

Description: This enormous creature looks like a bloated egg-shaped mass with rock-colored skin, a huge toothy mouth, and two tentacles that end in barbed spines. A two-foot long stalk extends up from the top of the creature, bearing two glowing red eyes. It moves about on three stumpy legs, trailing slime and muck in its wake.

Nuitari

The Devouring Dark, Nightreaver, Ungod

Intermediate Deity
Symbol: A black circle or sphere
Celestial Symbol: The black moon, Nuitari
Home Plane: Plane of Shadow/Nuitari
Alignment: Lawful evil
Portfolio: Evil magic, arcane secrets
Worshipers: Wizards of the Black Robes
Colors: Black

Nuitari (*noo*-uh-*tah*-ree) is the embodiment of the divine power of magic used for evil. He is the patron of wizards who have chosen to practice magic that emphasizes greed, revenge, hatred, ambition, and control. He makes use of the laws of the Orders of High Sorcery, but only to strengthen and ensure his own power base. There was a time in the elder days that he was the divine power of ambition; when he joined his magical cousins in planar exile close to the Mortal Realm, Nuitari's estate evolved and embraced the specificity of magic's tenacious grasp on the mind, body, and soul. Nuitari now watches over his Black Robe wizards as they join the Progression of Souls and eventually pass into the unknown realms beyond death, but not before they amass power for their dark god.

History/Relationships: Nuitari is the son of Takhisis, the Queen of Darkness, and Sargonnas, the Red Condor. He felt compelled to incarnate his power into Krynn's black moon once it became obvious that arcane power needed to be hoarded and controlled, lest it be lost to wild magicians. In all eras of Krynn, Nuitari has supported his faithful in gathering power, control, and mastery over hidden and unspeakable spells and rituals. He is an unseen and silent presence in the heavens, swiftly passing over the world, outpacing Solinari and Lunitari.

Nuitari has a love/hate relationship with the Gods of Evil, especially his mother. His wizards are often allied with dark clerics and pilgrims, especially in times of great conflict, but for the most part the Devouring Dark resents Takhisis, Sargonnas, and the others of his pantheon. Nuitari was especially livid on those occasions when Takhisis stole away his power and directed it at her own evil wizards. Chemosh and Nuitari have overlapping concerns as well, especially in the realm of the undead, but it is perhaps best to think of Nuitari as the patron of necromancers, rather than the god of undead creatures. Nuitari's relations with the Gods of Good and Neutrality range from ambivalent to quietly hostile. The only gods he regularly interacts with are Lunitari and Solinari, who value his astute observations even if his motives are quite often foul.

Nuitari in Your Campaign: Although Nuitari's traditional role is as the patron god of the Black Robe wizards of the Orders of High Sorcery, you may choose to expand further on his investment in the world and explore his original principle of ambition and hunger for power. Nuitari's magic instills a great longing in those who use it, and those who come in contact with it are often overcome with a desire to possess that which is hidden or secret. Unlike Hiddukel, whose role is that of exploitative greed, Nuitari's is that of pure craving. You can feature this aspect with necromancers and their urge to keep themselves and their minions animated even beyond death, or sly seductresses who use magic to keep and maintain a household of mentally dominated servants.

For more information on using Nuitari in your campaign, refer to the *Towers of High Sorcery* sourcebook from Sovereign Press.

Nuitari's Aspects: Nuitari grants no clerical domains to his worshippers, but he is still known to create aspects that manifest the Magic domain, the Necromancy domain, or the Charm domain. Each aspect is almost always a Black Robe wizard, typically human or ogre in appearance. The degree to which the aspect favors funerary rites, arcane power, or seduction depends on whether it is an aspect of Necromancy, Magic, or Charm respectively. Most of Nuitari's aspects seem to have somewhat fleshy, moon-like faces, pale skin, or both.

Nuitari's Heralds and Allies: A 20th-level wizard (or wizard 10/Wizard of High Sorcery 10) is Nuitari's herald, when he chooses to send one. Nuitari has no clerics and therefore sends no planar allies.

Example Aspect of Nuitari: Male civilized human minor aspect (Charm) enchanter 5/wizard of High Sorcery 7; CR 15; Medium outsider (evil, lawful, native); HD 12d4+36; hp 84; Init +2; Spd 30 ft; AC 22, touch 18, flat-footed 20; Base Atk +5; Grap +6; Atk/Full Atk +6 melee (1d3+1, unarmed strike); SA spells; SQ arcane focus (enchantment), arcane research +3, aspect traits, damage reduction 5/magic, domain mastery, moon magic, order secrets, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 12, tower resources; AL LE; SV Fort +6, Ref +5, Will +16; Str 12, Dex 14, Con 16, Int 26, Wis 21, Cha 22.

Skills and Feats: Concentration +18, Craft (alchemy) +23, Decipher Script +23, Intimidate +21, Knowledge (arcana) +26, Knowledge (history) +23, Knowledge (geography) +23, Knowledge (nobility) +23, Knowledge (religion) +23, Knowledge (the planes) +23, Spellcraft +31. Greater Spell Penetration, Improved Counterspell, Iron Will, Scribe Scroll, Silent Spell, Skill Focus (Spellcraft), Spell Focus (enchantment), Spell Penetration.

Arcane Focus (Ex): This wizard of High Sorcery gains a +1 bonus to his caster level with enchantment spells and a +1 bonus to saving throws against enchantment spells and spell-like abilities.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and evil for purposes of overcoming damage reduction.

Black Robe Order Secrets (Su): Magic of Darkness, Magic of Fear, Magic of Pain.

Domain Mastery: Charm (1/day—boost Charisma by 4 points for 1 minute as a free action).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities (Sp): 3/day—*calm emotions* (DC 19), *charm person* (DC 18), *suggestion* (DC 20); 1/day—*charm monster* (DC 22), *geas/quest*, *good hope*. Caster level 12 (13 with enchantment spells.)

Wizard Spells Prepared (caster level 12; prohibited schools abjuration, evocation and transmutation): 0—*daze* (2) (DC 19), *disrupt undead* (+7 ranged touch), *ghost sound* (DC 13), *prestidigitation*; 1st—*cause fear* (DC 19), *charm person* (DC 20), *chill touch* (+6 melee touch, DC 19), *hypnotism* (DC 20), *sleep* (2) (DC 20); 2nd—*daze monster* (DC 21), *hideous laughter* (DC 21), *mirror image*, *scare* (DC 20), *spectral hand* (DC 20), *touch of idiocy* (2)(+6 melee touch, DC 21); 3rd—*deep slumber* (DC 22), *displacement* (DC 21), *heroism*, *hold person* (2) (DC 22), *rage* (DC 22), *suggestion* (DC 22); 4th—*arcane eye*, *charm monster* (DC 23), *confusion* (DC 23), *crushing despair* (DC 23), *lesser geas* (DC 23), *fear* (DC 22); 5th—*dominate person* (DC 24), *feeblemind* (DC 24), *hold monster* (2) (DC 24), *mind fog* (DC 24); 6th—silent *feeblemind* (DC 24), silent *hold monster* (DC 24), *mass suggestion* (DC 25).

Spellbook: As an aspect of a god, this wizard's spellbook contains whatever spells Nuitari deems necessary.

Possessions: Bracers of armor +4, metamagic rod of extend, black robes, spell component pouches.

Description: This is a handsome, if pale, human man in his late forties, with carefully groomed black hair kept back in a ponytail and a narrow Vandyke beard. His eyes seem wide and alert, his lips full and expressive. He is dressed in tailored black robes over midnight blue leggings and soft gray boots.

Sargonnas

The Red Condor, the Firebringer, the Bull God

Greater Deity
Symbol: A red condor
Home Plane: The Abyss
Celestial Symbol: The constellation Condor
Alignment: Lawful evil
Portfolio: Vengeance, war, conquest, rage
Worshipers: Minotaurs, bounty hunters, barbarians
Cleric Alignments: LE, LN, NE
Domains: Evil, Fire, Law, Passion, War
Favored Weapon: Great axe ("Horns of Fury")
Colors: Red and black

Sargonnas (*sar*-gon-us) represents the divine power of wrath. He urges the soul to strike back at anything that inhibits, controls, or hampers it, growing stronger by taking back the power that was stolen. He is lord of vengeance and retribution, the patron of wars fought over passion, anger, and broken promises. Because he is a lawful god, he does not lash out blindly; rather he focuses and directs his power through his mortal vessels, instilling within them the capacity to use tradition, ritual, or discipline like a blazing axe. Sargonnas is patient, capable of preparing the most elaborate and appropriate means of delivering vengeance to those that have wronged him or his charges. He is favored by the minotaurs, who have elevated him to the rank of supreme deity and know him as Sargas. The

Firebringer is content to let this continue, for he favors the bull-headed race for their allegiance to both law and battle.

History/Relationships: Sargonnas was summoned from the Beyond as consort to Takhisis, her closest ally in gaining control over the souls of Krynn. It has not been an easy partnership, as Takhisis is the very embodiment of betrayal while Sargonnas is the wrath of those betrayed. In the course of Krynn's history, in times of war and conflict, Sargonnas has heard the pleas of the dishonored and the fallen, and the world has risen up at the Firebringer's desire to respond to those pleas. In addition to stirring the flames of retribution, Sargonnas has been the voice of doom for kings and nobles, prefects and warlords. Because he is without compassion, without mercy, his servants have gathered beneath his fiery banner and laid waste to whole cities and estates in the name of righteous fury. Now, in the Age of Mortals, his Queen is dead, his minotaurs hold sway over much of the eastern lands of Ansalon and on Taladas, and many others have turned to his bloody faith. Invested in his power, sure in his might, Sargonnas sees a world ripe for taking back from those celestial forces who long ago held him in check.

Sargonnas has no real allies, not even amongst the Evil pantheon, but his ability to plot and measure the potential of his fellow gods has held him in good stead. He is a vital deity, energetic and dynamic, but often far too reactive to create a lasting alliance. His volatile relationship with his spiteful daughter Zeboim and his reclusive son Nuitari is cause for much consternation. Chemosh, Morgion, and Hiddukel represent a triad of conspiracy and betrayal that Sargonnas will move quickly to crush if he feels they are encroaching too far from their own domains. Kiri-Jolith and Paladine of the Gods of Light are Sargonnas' primary foes; however, these gods have a grudging respect for each other and a shared understanding of law. This of course only makes them even more opposed to one another. Majere is likewise respected by Sargonnas, but the Red Condor has taken Majere's monastic traditions and twisted them to his own purposes. The other Gods of Light are neither respected nor recognized by Sargonnas, who would sooner ignore them than concern himself with their interests. The same is true of most of the Gods of Neutrality; only Reorx and his forge offer Sargonnas anything of use, and Sirrion, as a warden of the flame, actively opposes Sargonnas.

Sargonnas in Your Campaign: Sargonnas will play a part in any campaign that features the minotaurs. As their patron, Sargonnas works to engineer their success and will even intervene on occasion to assure it. Sargonnas can play many more roles in your game, however. He is lord of evil monks, for instance, obsessed with vows of retribution. His estate includes bounty hunters and evil rangers, as well as many evil humanoids such as hobgoblins, kobolds, and ogres. Make use of him as the guiding force behind a vengeful NPC villain who the PCs once defeated or betrayed. A small cult of fanatical assassins may have taken Sargonnas as their patron, and of course there are hundreds of elves in exile during the Age of Mortals who have turned to the Firebringer, their hearts filled with vengeance.

Sargonnas' Aspects: Sargonnas favors strong, powerfully built, and well-armed aspects. His preference is for minotaurs, ogres, or humans, clothing them in red and black with iron tools, armor, and weapons. His aspect of Evil is a red condor or eagle, usually of Large or larger size, which speaks in a cultured and elegant voice. His aspect of Fire is a fire elemental surrounded by a nimbus of black flames. His aspect of Law is a hunter in black studded leather armor, bearing a pair of wickedly curved knives. His Passion aspect is an ebony-skinned man with curving horns and a loose red shirt and breeches, while his aspect of War is a mighty minotaur warrior twice as tall as a human, in heavy blackened plate armor, with a greataxe and a deep, commanding voice. The air around Sargonnas' aspects is always radiant with heat. Hearts quicken, veins pulse, and emotions boil in their presence.

Sargonnas' Heralds and Allies: A 20th-level fiendish minotaur fighter is Sargonnas' herald. Allies are achaierai, fiendish gorgons, and pit fiends with bull-like features.

Example Aspect of Sargonnas: Male minotaur major aspect (Law, Evil) ranger 7/blackguard 2; CR 14; Medium outsider (evil, lawful, native); HD 7d8+21 plus 2d10+6; hp 103; Init +3; Spd 30 ft; AC 24, touch 17, flat-footed 21; Base Atk +9; Grap +15; Atk +16 melee (1d4+6/18-20, *+1 kukri*) or +15 melee (1d6+6, gore); Full Atk +16/+11 melee (1d4+6/18-20, *+1 kukri*) and +10 melee (1d6+6, gore); or +14/+14/+9/+9 melee (1d4+6/18-20, 2 *+1 kukris*) and +10 melee (1d6+6, gore); SA favored enemy humans +4, elves +2, improved combat style (two-weapon combat), poison use, smite good 1/day (+3 attack, +2 damage); SQ aspect traits, aura of evil, damage reduction 5/magic, *detect good*, domain mastery, minotaur traits, resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 14, wild empathy +10, woodland stride; AL LE; SV Fort +8, Ref +5, Will +7; Str 23, Dex 16, Con 17, Int 14, Wis 20, Cha 16.

Skills and Feats: Climb +16, Hide +13, Intimidate +13, Knowledge (religion) +7, Listen +15, Move Silently +13, Spot +15, Survival +15, Swim +18. Cleave, Endurance[B], Great Cleave, Improved Sunder, Improved Two-Weapon Fighting[B], Power Attack, Track[B], Two-Weapon Fighting[B].

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and evil for purposes of overcoming damage reduction.

Domain Mastery: Law (cast lawful spells at +1 caster level), Evil (cast evil spells at +1 caster level).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Minotaur Traits: Gore (1d6+6 damage or 2d6+9 when charging), +2 racial bonus on Intimidate, Swim and Use Rope checks; +2 natural armor bonus to AC.

Blackguard Spells Prepared (2; caster level 2): 1st—*doom* (DC 14), *inflict light wounds* (DC 14).

Ranger Spells Prepared (2; caster level 3): 1st—*longstrider, resist energy.*

Spell-Like Abilities (Sp): 3/day—*calm emotions* (DC 15), *desecrate*, *protection from chaos*, *protection from good*; 1/day—*dispel chaos*, *dispel good*, *magic circle against chaos*, *magic circle against good*, *order's wrath* (DC 17), *unholy blight* (DC 17). Caster level 10.

Possessions: +2 studded leather, *+1 kukri* (x2), *ring of protection +1*.

Description: This is a black-furred minotaur, with short curving horns engraved with dark runes of power. He is dressed all in studded black leather and carries a pair of matching curved razor-sharp knives. His voice is raspy and low, as if he had once suffered an injury to his neck, and he walks, panther-like, without a sound.

Takhisis

Queen of Darkness, the Many-Headed Dragon, the Dark Warrior

Greater Deity
Symbol: Black crescent or five-headed dragon
Celestial Symbol: The constellation Many-Headed Dragon
Home Plane: The Abyss
Alignment: Lawful evil
Portfolio: Domination, hatred, evil dragons, intrigue, night
Worshipers: Evil fighters, corrupt nobles, evil dragons, ogres, goblins
Cleric Alignments: LE, LN, NE
Domains: Destruction, Evil, Law, Trickery, Tyranny†
Favored Weapon: Heavy mace ("Crusher of Hope")
Colors: Black

The divine power of control is Takhisis's (tah-*kee*-sis) realm. She subjects the soul to her commanding will, encouraging it to grow and improve strictly in accordance with her plans for conquest. Takhisis demands the soul's surrender to dominance, relinquishing power to those who are greater and more influential. In turn, she encourages the soul to command and subjugate others, creating an unbroken chain of power and fealty that extends upwards from the Abyss and incarnates in the spiritual fervor of her faithful. Fully aware that she is the ultimate power in the evil pantheon, Takhisis feels that she alone has the divine right to one day bring all of Krynn under her draconic wings. As Queen of Darkness, Takhisis rules the night and infiltrates the daylight, always waiting for her next opportunity to seize the world's throne.

History/Relationships: Takhisis was, together with Paladine, called forth from the Beyond to act as custodian of the world. She allied herself with other wicked gods and swiftly realized that mortals were easily influenced and dominated. With her fearsome chromatic dragon clans following her lead, she has staged numerous attempts throughout Krynn's history, always finding herself beaten back by the righteous hand of Paladine and his Gods of Light. Three significant events are often pointed out by scholars: the battle with Huma Dragonbane, a Knight of the Crown whose conviction and gods-blessed *dragonlance* truly hurt Takhisis's greater aspect and extracted from her a promise not to enter the world again; the War of the Lance, which was many hundreds of years in the making and represented a major threat to all free peoples of Ansalon; and the theft of the world, an act carried out with such haste and such personal investment that Takhisis remained partially cut off from her divine self until she could recover. By the time the War of Souls ended, Takhisis had become permanently mortal, stripped of her divine essence as punishment by the other gods, and rendered powerless. As if in ironic mockery of her loss of control, the young elf Silvanoshei ran her through before the entire world, ending the reign of the Queen of Darkness.

Takhisis in Your Campaign: Although she is gone in the current era, Takhisis is such an omnipresent element during all other eras of Krynn that it may seem that her involvement in a campaign would be routine or overdone. Just like Mishakal or Paladine, however, Takhisis's broad realm of influence can be used in more subtle ways to color the events of the heroes' lives and provide a contrast to the actions and goals of the other villainous deities. Although she will always seek dominion over Krynn, consider incorporating her tyrannical nature in smaller and more personal ways. A prince who turns from his noble upbringing and falls to darkness, a priest of the Light who suffers great loss and is lured into wickedness by the Temptress to relieve his pain, or a dwarven smith who loses his sight only to be blessed with the unholy vision of Takhisis in return for his aid in crafting Abyssal Lances are all small-scale and individual uses for a goddess who is otherwise overt.

Takhisis's Aspects: The aspect Takhisis is most widely known for is that of the Many-Headed Dragon, which incorporates five heads, one for each of the chromatic dragon clans. When she manifests this aspect, it is usually a greater aspect of Destruction, Evil, and Tyranny, but it is rare that she fully invests her power into this form without it being part of a larger plot to conquer the world. Usually, her lesser aspects are her preference. Her aspects of Destruction and Evil are the Dark Warrior, a menacing figure clad from head to toe in midnight-black scale armor. Her aspects of Trickery and Tyranny are the Temptress, a darkly seductive woman in silken robes and a jeweled headdress. Her aspect of Law is a face in a reflective surface, usually a woman's, surrounded by five scaled dragon heads. When her aspect of Law is challenged or delivers its sentence, a fetch (see the *Dragonlance Campaign Setting*) reaches through the surface of the reflection towards the victim. Darkness a chill of morning fill the area whenever Takhisis manifests one of her aspects, a reminder of the extent of her power.

Takhisis's Heralds and Allies: Takhisis usually sends an evil dragon of at least old or older age as her herald, when she doesn't simply send an aspect. Allies are fiendish six-headed hydras, fiendish twelve-headed hydras, and half-dragon horned devils.

Example Aspect of Takhisis: Female civilized human major aspect (Trickery, Tyranny) noble 12; CR 17; Medium outsider (evil, lawful, native); HD 12d8+36; hp 132; Init +2; Spd 30 ft; AC 25, touch 22, flat-footed 23; Base Atk +9; Grap +10; Atk/Full Atk +11 melee (1d4+2/19-20 plus poison, *dagger of venom*); SA; SQ aspect traits, bonus class skill (Spot), coordinate +2, damage reduction 5/magic, domain mastery, favor +4, inspire confidence 3/day, inspire greatness (1 ally), resistance to acid 15, cold 15, electricity 15, and fire 15, spell resistance 17; AL LE; SV Fort +11, Ref +6, Will +15; Str 12, Dex 14, Con 16, Int 21, Wis 22, Cha 26.

Skills and Feats: Bluff +25, Diplomacy +29, Disguise +25 (+27 acting), Forgery +14, Gather Information +23, Hide +19, Intimidate +25, Knowledge (nobility) +20, Listen +23, Move Silently +5, Sense Motive +23, Spot +23. Alertness, Deceitful, Dodge, Negotiator, Persuasive, Stealthy.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as lawful and evil for purposes of overcoming damage reduction.

Bonus Class Skill: This noble has Spot as a bonus class skill.

Coordinate (Ex): The noble has a knack for getting people to work together. When she can aid others and give directions, the bonus she provides with an aid another check increases to +4. This ability can't be used in combat.

Domain Mastery: Trickery (Bluff, Disguise and Hide are class skills), Tyranny (compulsion spell save DCs increased by +2)

Favor (Ex): Six times a week, the noble can call in favors from those she knows. She makes a favor check (1d20+4) against a DC determined by the scope of the favor requested.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Inspire Confidence (Ex): Three times a day, the noble can grant six allies a +2 morale bonus on saving throws and a +1 morale bonus on attack and weapon damage rolls for 5 rounds, after a full round of oratory.

Inspire Greatness (Ex): Once a day, the noble can grant a single ally a bonus to their fighting ability. An inspired ally gains +2d6 hit points, +2 competence bonus on attacks, and a +2 morale bonus on saving throws. The effect lasts for 5 rounds.

Spell-Like Abilities (Sp): 3/day—*command* (DC 21), *enthrall* (DC 20), *discern lies*, *disguise self*, *invisibility*, *nondetection*; 1/day—*fear* (DC 22), *greater command* (DC 25), *geas/quest*, *confusion* (DC 24), *false vision*, *mislead* (DC 24). Caster level 12.

Possessions: bracers of armor +3, dagger of venom, ring of protection +2, medallion of thoughts, noble's outfit.

Description: This aspect is an elegant noblewoman with alabaster skin, violet eyes, and long dark hair. A dusky gown in midnight blue velvet reveals a shapely form beneath. She wears jeweled armbands fashioned from gold and precious stones and a simple teardrop pendant of five colors that rests at the base of her throat. Her voice is smooth, sultry, and inviting, though tinged with unspoken menace.

Zeboim

The Sea Witch, the Darkling Sea, the Dragon Turtle

Intermediate Deity
Symbol: A spiked turtle shell
Celestial Symbol: The constellation Dragon Turtle
Home Plane: The Abyss
Alignment: Chaotic evil
Portfolio: Oceans, storms, jealousy, spite
Worshipers: Sailors, pirates, evil druids, evil sea creatures
Cleric Alignments: CE, CN, NE
Domains: Chaos, Evil, Storm, Water
Favored Weapon: Trident ("Triad")
Colors: Seafoam green and red

Zeboim (zuh-*bo*-im) represents the divine power of strife. She admonishes the soul to unleash its deepest urges, acting fully in the throes of any pent-up aggression and frustration. In doing so, she foments unrest, anarchy, disorder, and rebellion. Unpredictable and impetuous, Zeboim is the very essence of the storm and the raging waters, which are her element. One minute she can be deathly quiet and still, her divine power held taut as the rope on a newly-rigged mast. The next minute she is uncontrolled and violent, lashing out at the material world simply for being there. Her driving need is to create anguish and volatility between the souls of the world, so that they remain vital and active, not stagnant or witless. Unfortunately, hers is the power of misfortune, absent of benefit, and thus sailors and mariners seek to placate her lest they be caught in her hurricane skirts and dragged screaming to the depths.

History/Relationships: The malignant offspring of Takhisis and Sargonnas, Zeboim's history is relatively consistent for so unpredictable a goddess. She has stirred up trouble for millennia, but only within the last hundred years has she truly made an impact. This came in the form of Ariakan, the product of a union between one of her aspects and the Emperor of Ansalon himself, Ariakas. Zeboim cherished this mortal son beyond all reason, and when he was killed, she took steps to inflict pain and suffering on those responsible. In the current era, Zeboim's plans typically revolve around this shift in behavior, and she recruits more and more horrors from the depths to do her bidding along the coast.

Zeboim accuses her father of weakness and docility and her mother of ignorance and repetition. She would never communicate her accusations to them, always remaining loyal—if erratic and spiteful—in the process. She has an ongoing tension with Chemosh, which never quite develops into open war, and ignores Morgion and Nuitari whenever possible. Hiddukel and Zeboim work

together well, but the Prince of Lies reminds Zeboim of how similar she is to Chaos, and thus she recoils away becalmed for a time. Zeboim hates Chislev, Sirrion, and Reorx, considering them all to be too weak or ineffectual and intrusive on her domain. Zivilyn and Gilean resist her chaotic outbursts, while Shinare often actively seeks to obstruct Zeboim, the better to let her merchants' ships make safe passage. Of the Gods of Good, Zeboim reserves her most bilious hatred for Habbakuk, who she sees as her true foe, but she is as likely to react in anger and jealousy to the works of the other Gods of Light as ignore them.

Zeboim in Your Campaign: Maritime campaigns or those that involve any measure of sea travel or coastal activity can always benefit from the inclusion of Zeboim or her evil servants. This is the traditional use of the Darkling Sea, of course, and remains a challenging one, especially given the number of evil aquatic creatures available. Because she is strife incarnate, however, Zeboim can also be useful if you are seeking a divine patron for a spoiled yet potent sorcerer villain, noble's daughter, or wicked priestess. Male champions are also perfectly within Zeboim's ability to employ, from evil pirate lords to barbaric savage princes. Even if she is not the primary antagonist, Zeboim can become an obstacle or a force that needs to be placated before something else is achieved.

Zeboim's Aspects: All of Zeboim's aspects feature water, seafoam green, or aquamarine blue features. Many are also scaled, webbed, possess fins or gills, or are otherwise somewhat tainted by the sea. This can make them quite unnerving, even if they are attractive humanoid females. Her aspect of Chaos is a ferocious, slick-skinned hybrid of woman and shark, snapping and hissing. Her Evil and Storm aspects are a beautiful, slender woman with green-black hair and silk robes, with electric blue eyes, surrounded by driving rain and lightning. Zeboim's Water aspect is either a giant sea turtle or dragon turtle with the face of a woman, which is also the form her greater aspect often takes. All of Zeboim's aspects have the water breathing extraordinary ability and can operate underwater indefinitely.

Zeboim's Heralds and Allies: A kraken is Zeboim's herald. Allies are fiendish manta rays, fiendish dragon turtles, and fiendish dire sharks.

Example Aspect of Zeboim: Female nomad human minor aspect (Storm) druid 11; CR 14; Medium outsider (chaotic, evil, native); HD 11d8+55; hp 143; Init +1; Spd 30 ft; AC 17, touch 16, flat-footed 16; Base Atk +8; Grap +11; Atk +12 melee (1d6+4/15-20, *+1 keen scimitar*); Full Atk +12/+7 melee (1d6+4/15-20, *+1 keen scimitar*); SA spells; SQ animal companion, aspect traits, damage reduction 5/magic, domain mastery, nature sense, resist nature's lure, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 11, spontaneous casting, trackless step, venom immunity, water breathing, wild empathy +18, wild shape (4/day, Large, Tiny), woodland stride; AL CE; SV Fort +14, Ref +4, Will +15; Str 17, Dex 12, Con 20, Int 18, Wis 23, Cha 20.

Skills and Feats: Concentration +19, Handle Animal +19, Knowledge (nature) +20, Listen +20, Profession (sailor) +20, Spellcraft +18, Spot +20, Survival +20 (+22 in aboveground natural environments), Swim +17. Augment Summoning, Combat Casting, Great Fortitude, Iron Will, Spell Focus (conjuration).

Animal Companion (Ex): This druid has a Huge shark as an animal companion.

Huge shark: hp 65, see *Monster Manual*, page 279.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects; natural weapons and any weapons it wields are counted as chaotic and evil for purposes of overcoming damage reduction.

Domain Mastery: Storm (resistance to electricity 5).

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Resist Nature's Lure (Ex): The druid gains a +4 saving throw bonus on saving throws against the spell-like abilities of fey.

Spell-Like Abilities: 3/day—*call lightning* (DC 18), *entropic shield*, *gust of wind* (DC 17); 1/day—*call lightning storm* (DC 21), *ice storm* (DC 20), *sleet storm* (DC 19). Caster level 11.

Water Breathing (Ex): This creature can breathe underwater indefinitely and can freely use spells and other abilities underwater.

Wild Shape (Su): This druid can turn herself into any Tiny, Small, Medium or Large animal and back again four times per day (five times if wearing the *druid's vestment*). Her options for new forms include all creatures with the animal type. This ability works like the *polymorph* spell, except as noted here. The effect lasts for 11 hours or until she changes back. Changing form (to animal or back) is a standard action that doesn't provoke an attack of opportunity. The form chosen must be that of an animal the druid is familiar with. The druid loses her ability to speak while in animal form because she is limited to sounds that a normal, untrained animal can make, but she can communicate normally with other animals of the same general grouping as her new form.

Druid Spells Prepared (caster level 11): 0—*create water*, *cure minor wounds*, *detect magic*, *know direction*, *resistance*, *virtue*; 1st—*charm animal* (DC 17), *endure elements*, *jump*, *longstrider*, *obscuring mist*, *pass without trace*, *speak with animals*; 2nd—*animal trance* (DC 18), *barkskin*, *bear's endurance*, *bull's strength*, *chill metal* (DC 18), *resist energy*; 3rd—*cure moderate wounds*, *dominate animal* (DC 19), *greater magic fang*, *quench*, *water breathing*; 4th—*blight* (DC 20), *control water*, *reincarnate*, *rusting grasp* (DC 20); 5th—*animal growth*, *awaken*, *control winds*; 6th—*find the path*, *repel wood*.

Possessions: bracers of armor +1, +1 keen scimitar, druid's vestment.

Description: This aspect is a slender, gray-eyed maiden with long, silver-black hair and green clothing, all silks and satins. Her voice has an electric quality that would not be

out of place in a thunderstorm. She fidgets and twitches, never capable of remaining still, and the wind seems to pick up around her in response.

The High God and Chaos

These two entities are both conceptually and literally beyond even the might of the Gods of Krynn. Confusion, legend, and mystery surround them, with every race ascribing to them some role in cosmic genesis or eternal paternity, but the truth of their existence is undeniable. So significant are they to the very nature of Creation that to seek understanding of them is to seek understanding of all that is. Every scholar, theologian, sage and soothsayer in Krynn's history has, whether knowingly or not, sought revelation of these principles.

Chaos is the embodiment of formless existence. Within Chaos, all potential is birthed, unhindered by design or purpose. By its very nature, Chaos seeks to undo what exists, for all that exists outside of Chaos must one day return to it. It was from Chaos that the gods were called forth and from Chaos that the world was forged. It was from Chaos that Reorx stole the pure essence of the Graygem, unknowingly bottling a fraction of its ineffable spirit. When this spirit was released by the Irda, the fiery spark of divinity within caused it to manifest upon the Material Plane as a colossal giant of flame and wrath. This, itself, was not the sum total of Chaos, but an evil and furious aspect with power enough to challenge and threaten all of Krynn. So great was the risk to the world that all of the gods needed to unite to defeat it, working through their mortal servants and empowering them with their might as the mad god's own minions spread across Krynn like an inky blot. Defeated, this aspect of Chaos retreated into the timeless ocean of the Beyond from which it came, a seething memory.

The High God is the embodiment of thought and being, the superdivine principle of Order and Creation. The High God is an amalgam of all creative spirit, an eternal force that brought into being the gods of Krynn and set them to work creating the world and all within it. The High God's eternal plan, the Progression of Souls and the Doctrine of the Balance, is recorded in Gilean's book. By it, all the gods have come to know the mysteries of the universe and the task they have set before them. It is the High God that watches from afar, mindful of all futures and all possibilities. Where Chaos seeks to undo all that is created, the High God gives legitimacy to all that is created. The High God is made manifest in all that is, and by this is the High God experienced.

Neither the High God nor Chaos gives power to clerics, although each has in the past brought into being any number of creatures, blessings, or artifacts. While a handful of people or cultures have some form of worship of the two cosmic principles, neither entity belongs to the pantheons of Good, Evil, and Neutrality. Much as the gods of Krynn cannot be defined in terms of game statistics, the High God and Chaos remain purely conceptual and fundamental entities that will almost never come into direct play in a Dragonlance campaign.

Children of the Gods

The gods of Krynn are beings outside of mortal experience, but they are capable of having children. Indeed, several of the gods are the offspring of Paladine and Mishakal, Takhisis and Sargonnas, or Gilean, divine beings in their own right and housed within the realms of the gods like their parents. Since the creation of the world, however, no such divine birth has occurred; the balance of powers was established by the High God, the Pantheons set in their number.

This is not to say that the gods cannot produce lesser offspring, however. Krynn's history records numerous instances of beings claiming to be the son or daughter of the gods, with either two gods as parents or one god and a mortal. In truth, these unions are undertaken by aspects of the gods, rather than the gods themselves. Their offspring are not gods and do not possess godlike natures. They cannot grant spells to faithful, they are not bound by the same laws of Creation, and they possess a soul like any other mortal. Despite this, they are often extremely powerful, influential, or even functionally immortal. This is the legacy of their divine birthright.

In most cases, these beings are celestials, fiends, or elementals, and possess game statistics that correspond to those creature types. A devil might claim Takhisis or Sargonnas as a parent, whether literally or figuratively. An archon may do the same for Paladine or Mishakal. The fiendish and celestial templates, as well as the half-celestial and half-fiendish templates, are ideal for creating unique children of the gods without requiring additional work or rules. A Dungeon Master should feel comfortable leaving the veracity of such a being's claims a mystery.

The following are some examples of known children of the gods, their basic descriptions, and motives. Not all are actually offspring of the gods, *per se*, but this distinction is often lost on mortals.

Ariakan

Perhaps the most famous child of a god, the founder of the Knights of Takhisis and architect of the invasion of Ansalon prior to the Chaos War was the son of the goddess Zeboim and the Dragon Emperor, Ariakas. Ariakan (LE male civilized human fighter 5/Knight of the Lily 10/legendary tactician 5) was truly mortal, not a fiendish being or outsider, but fate and destiny played out upon a greater canvas for him. He not only enjoyed the questionable protection of his mother, but was a singularly potent champion of Takhisis herself. Even after his death, his legacy continues to play a role in the events of the world.

Artha

The result of a union between aspects of Takhisis and Chemosh, Artha is a monstrously obese creature that plagues parts of Ansalon in the years between the War of the Lance and the Chaos War. Many tales have grown up around her, including a secret pact with evil black dragons, a mutated aurak draconian consort, an assault upon the

moon of Lunitari, and the rumor that her father was in fact Hiddukel in disguise. Artha's constant motivations are her mother's rejection and her desire for wealth, power, and ascension to godhood.

Artha the Foul: Female half-fiend ogre mage necromancer 8; CR 18; Large outsider (native); HD 5d8+20 plus 8d4+32; hp 124; Init +6; Spd 40 ft, fly 40 ft. (good); AC 21, touch 13, flat-footed 19; Base Atk +7; Grap +18; Atk +13 melee (1d6+7, claw) or +13 melee (1d8+3, bite); Full Atk +13 melee (1d6+7, 2 claws) and +8 melee (1d8+3, bite); Space/Reach 10 ft./10 ft.; SA smite good, spell-like abilities; SQ damage reduction 10/magic, darkvision 90 ft., immunity to poison, low-light vision, regeneration 5, resistance to acid 10, cold 10, electricity 10, and fire 10, spell resistance 23; AL CE; SV Fort +10, Ref +5, Will +9; Str 25, Dex 14, Con 19, Int 18, Wis 14, Cha 19.

Skills and Feats: Concentration +20, Knowledge (arcane) +12, Knowledge (religion) +12, Knowledge (the planes) +12, Listen +10, Spellcraft +22, Spot +10, Use Magic Device +8. Combat Expertise, Craft Wondrous Item, Improved Initiative, Power Attack, Scribe Scroll, Spell Focus (necromancy).

Half-Fiend Traits: Immunity to poison; resistance to acid 10, cold 10, electricity 10, and fire 10; natural weapons and any weapons it wields are counted as magic for purposes of overcoming damage reduction.

Flight (Su): An ogre mage can cease or resume flight as a free action. While using gaseous form, the ogre mage can fly at her normal speed and has perfect maneuverability.

Regeneration (Ex): Fire and acid deal normal damage to an ogre mage.

Smite Good (Su): Once per day, a half-fiend can make a normal melee attack to deal extra damage equal to its Hit Dice (+13).

Spell-Like Abilities (Sp): At will—*darkness, invisibility*; 1/day—*charm person* (DC 15), *cone of cold* (DC 19), *gaseous form, polymorph, sleep* (DC 15). Caster level 9.

Wizard Spells Prepared (Caster level 8; prohibited schools abjuration and enchantment): 0—*acid splash* (+8 ranged touch), *detect magic*, *ray of frost* (+8 ranged touch), *touch of fatigue* (2) (+13 melee touch, DC 15); 1st—*cause fear* (DC 16), *chill touch* (+13 melee touch, DC 16), *mage armor*, *obscuring mist*, *ray of enfeeblement* (2) (+8 ranged touch); 2nd—*blur*, *false life*, *ghoul touch* (2) (+13 melee touch, DC 17), *scare* (DC 17); 3rd—*arcane sight*, *fireball* (DC 17), *ray of exhaustion* (2) (+8 ranged touch, DC 18), *vampiric touch* (+13 melee touch); 4th—*animate dead* (2), *bestow curse* (+13 melee touch, DC 19), *enervation* (+8 ranged touch).

Spellbook: As above, plus all necromantic, illusion and conjuration spells of levels 0 through 4th.

Possessions: ring of evasion, ring of protection +2, amulet of natural armor +2.

Description: Artha is a morbidly obese ogre-like creature, usually seen shrouded in dark fog and dressed in black silk shreds. Her skin is milk-white and pocked with horrid scars, boils, and open wounds, and the stench of rotting meat perpetually surrounds her. She can unfold two broad, tattered black dragon wings if she desires, and her hands and feet end in vicious claws, but she is sluggish and usually resorts to the use of spells.

Beast Lords

These powerful spirits, called forth into the world upon the creation of animal life, are not so much children of the gods as echoes of their power. Bast, the Lord of Cats, and Canus, the Black Wolf, are two examples. They act in service to one of the gods from time to time, awakening within an animal that serves as their vessel. Beast lords are not themselves gods; therefore they do not grant spells to worshippers or have clerics, but the divine patron they are in service to might grant spells to an individual who operates in alignment with a beast lord. An incarnated beast lord is treated as a minor aspect (see "Aspects of the Gods" earlier in this chapter) with an advanced dire animal as the base creature, an appropriate domain (Animal is the default) and the ability to take humanoid form. This ability works like the alternate form supernatural ability of bronze, gold, and silver dragons. As beast lords are not truly aspects of a deity but incarnated spirits, when they are slain their essence returns to the world to awaken at a later date within another animal. Their specific motives are always tied to their mortal charges, the animals of the world, and the direction of their divine patrons.

Harkunos the Boar, Example Beast Lord: Advanced dire boar minor aspect (Strength); CR 9; Large outsider (native); HD 13d8+65; hp 169; Init +0; Spd 40 ft; AC 20, touch 14, flat-footed 18; Base Atk +9; Grap +23; Atk/Full Atk +18 melee (1d8+14, gore); Space/Reach 10 ft./5 ft.; SA ferocity; SQ alternate form, aspect traits, damage reduction 10/magic, low-light vision, resistance to acid 10, cold 10, electricity 10, and fire 10, scent, spell resistance 13; AL N; SV Fort +13, Ref +10, Will +15; Str 31, Dex 14, Con 21, Int 10, Wis 21, Cha 16.

Skills and Feats: Listen +23, Spot +23. Alertness, Cleave, Endurance, Iron Will, Power Attack.

Alternate Form (Su): The beast lord can assume any humanoid form of Medium size or smaller as a standard action three times per day. This ability functions as a polymorph spell cast on itself at CL 13th, except that the beast lord does not regain hit points for changing form and can only assume the form of a humanoid. The beast

lord can remain in its humanoid form until it chooses to assume a new one or return to its natural form.

Aspect Traits: Immunity to ability damage, ability drain, disease, energy drain, petrification, poison, *polymorph*, mind-affecting effects.

Domain Mastery: Strength (1/day—may gain a +13 enhancement bonus to Strength for 1 round)

Ferocity (Ex): A dire boar is such a tenacious combatant that it continues to fight without penalty even while disabled or dying.

Immortality: An aspect does not age and does not need to eat, sleep or breathe. An aspect cannot die except by extraordinary circumstances, such as magical or physical combat.

Spell-Like Abilities: At will—*enlarge person*; 3/day—*bull's strength, magic vestment, spell immunity*; 1/day—*grasping hand, righteous might, stoneskin*.

Description: This is a tremendous, primeval boar, with mighty tusks and a pelt of thick, shaggy hair. It is well over sixteen feet in length, and towers over man and ogre alike. Trees topple before it, and its bellowing roar shakes the woodlands and sends birds and lesser animals fleeing in all directions.

Jiathuli

The so-called Handmaiden of Takhisis, Jiathuli is a bebelith/marilith hybrid with a loathsome arachnid appearance. Her chaotic nature put her at odds with her Queen, and ultimately led to her imprisonment within one of the pocket dimensions close to the material plane. On several occasions, she has attempted to free herself, but her efforts are almost always fruitless. Jiathuli is a good example of one of the more powerful and influential fiends from the Abyss who claim Takhisis as a parent or otherwise associate themselves with her. While they might establish cults and churches of their own, they cannot grant spells and are not gods, so they make particularly good challenges for high-level adventurers. In the Age of Mortals, such entities draw mystics and sorcerers to them with promises of power, hoping to achieve a beachhead on Krynn.

Jiathuli, Handmaiden of Takhisis: Female half-bebelith half-marilith; CR 20; Huge outsider (chaotic, evil, extraplanar); HD 21d8+189; hp 283; Init +4; Spd 40 ft; AC 28, touch 12, flat-footed 24; Base Atk +21; Grap +38; Atk +30 melee (1d8+9/18-20, *+1 huge kukri*) or +28 melee (2d6+13 plus poison, bite) or +24 ranged (web); Full Atk +30 melee (1d8+9/18-20, four *+1 huge kukris*) and +28 melee (2d6+13 plus poison, bite) or +24 ranged (web); Space/Reach 15 ft./15 ft.; SA poison, spell-like abilities, *summon arachnids*, web; SQ damage reduction 10/good and cold iron, darkvision 60 ft., immunity to electricity and poison, resistance to acid 10, cold 10, and fire 10, scent, spell resistance 25, telepathy 100 ft.; AL CE; SV Fort +21, Ref +16, Will +16; Str 29, Dex 19, Con 29, Int 18, Wis 18, Cha 24.

Skills and Feats: Bluff +31, Concentration +33, Diplomacy +35, Disguise +7 (+9 acting), Hide +24, Intimidate +28, Listen +36, Move Silently +28, Search +28, Sense Motive +23, Spellcraft +28 (+30 scrolls), Spot +35, Survival +4 (+6 following tracks), Use Magic Device +26 (+28 scrolls). Combat Expertise, Combat Reflexes, Multiattack, Multiweapon Fighting, Power Attack, Weapon Focus (kukri).

Poison (Ex): Injury, Fortitude DC 29, initial damage 1d6 Con, secondary damage 2d6 Con. Jiathuli's foul-smelling venom is perishable, losing its potency shortly after exposure to the air, so it is nearly impossible to bottle or keep an amount in storage.

Spell-Like Abilities: At will—*align weapon, blade barrier* (DC 23), *magic weapon, project image* (DC 23), *polymorph, see invisibility, telekinesis* (DC 22), *greater teleport* (self plus 50 pounds of objects only), *unholy aura* (DC 25). Caster level 21.

Summon Arachnids **(Sp):** Once per day, Jiathuli can attempt to summon 4d10 fiendish Large monstrous spiders or scorpions, 1d4 fiendish Huge monstrous spiders or scorpions, or one fiendish Gargantuan monstrous spider or scorpion with a 50% chance of success, or one bebelith or retriever with a 20% chance of success.

True Seeing (Su): Jiathuli continuously uses this ability, as the spell (caster level 21).

Web (Ex): Jiathuli can throw a web up to four times a day. This is similar to an attack with a net but has a maximum range of 30 feet with a range increment of 10 feet. This attack is effective against targets of up to Gargantuan size. The web anchors the target in place, allowing no movement. An entangled creature can escape with a DC 29 Escape Artist check or burst the web with a DC 29 Strength check. The web has 14 hit points and hardness 0. There is a 75% chance that the webbing will not burn if any sort of fire is applied to it (check each round).

Possessions: +1 huge kukri (x4), *ring of chameleon power, ring of mind shielding.*

Description: This is a huge, cadaverous female spider-like figure with the upper torso and head of a woman, and the lower body and legs of an armor-plated spider. She has four arms, each of which clutches a razor-sharp curved knife, and four thick arachnid legs. She considers herself above all others, especially other servants of Takhisis, and her cult provides her with a ready-made audience of disaffected mortals who flock to her promises and lies.

Chapter Four
Holy Orders of the Stars

For three days, the Revered Daughters took over the manse and shut out all others, including the imperial servants. It was their task to see to the Kingpriest's body, performing secret rituals to protect him from decay. They washed him ritually, painted the sacred triangle on his forehead, and removed his innards, burning them and placing the ashes in an urn, then pouring holy oil on top and sealing it with red wax. Some said they added their own blood to the ashes, but only the priestesses knew for sure. Others said there was sorcery involved, but none could prove it. The only light that burned in the windows of the manse came from funerary candles, and the only sound was the Daughters' voices, raised to a high, keening wail.

While the priestesses went about their secret rites, the Revered Sons saw to the people. Priests of the god rode through the city on golden chariots, accompanied by squads of Knights and Scatas, stopping at every crossroads and plaza to make the official pronouncement.

*"*Binarud, Istaras farnas usas stimno rubat,*" they proclaimed, their deep voices echoing among the arches and domes.*

Mourn, children of Istar, for the god's voice is silenced.

Chosen of the Gods
by Chris Pierson

When it comes to affecting the world, the gods of Krynn more or less have their hands tied. The one notable exception which stands alone in the world's history is the smashing of Istar during the Cataclysm. In their everyday dealings with the mortal realm, they will not, and in most cases cannot, affect things in such a way. Whatever work the gods wish to do can only be done through his followers. However, even with their remarkable powers, no god can be everywhere at once, talking to each follower individually at the same time. For this purpose, each of the gods has a church, an organization of followers that have pledged themselves to their deity and dedicate their lives to doing their god's will as they perceive it. As a group, these churches are known as the Holy Orders of the Stars.

The level of organization in a church depends on the god and the person that god chooses as their High Priest. Kiri-Jolith and Sargonnas have regimented and very structured churches, where Branchala's and Zeboim's churches are loosely construed, with a hierarchy that tends toward the chaotic. Morgion himself is neutral evil, but if he chooses a High Priest who is lawful evil, his church will tend to be more authoritarian while that priest is in power. On the other hand, if Morgion chooses a High Priest who is chaotic evil, the organization in his church will tend unravel and his followers will be left to their own designs with no overarching plan other than to follow the precepts of the god of disease.

Regardless of the role, or roles, churches play in the politics of the mortal realm, they are the most effective way for the gods to exert their will and accomplish their goals.

How to Read the Church Entries

Each of the eighteen entries below is presented in a format derived from the *Dragonlance Campaign Setting*. However, these deal specifically with the mortals who form the body of each of Krynn's eighteen Holy Orders of the Stars. The following is a brief guide to reading and using these entries:

Name of the Church: The name that the Holy Order goes by.

History of the Church: A brief summation of the activity of the church and its members up until the Age of Mortals.

The Church Today: How the church operates in the Age of Mortals, after the War of Souls and the return of the gods to Krynn.

Places of Worship: Locations of temples, shrines, and other sites dedicated to the god.

Cleric Training: An overview of the process of initiation and training of priests.

Preferred Vestments: The priestly vestments worn by clerics in the Holy Order, which can identify them to the general public.

Prayers and Rites: Traditional prayers and celebrations of the church's members.

Holy Days: The notable dates or times of the year important to the church.

Quests and Tasks: Important trials or challenges required by clerics as a measure of their faith.

Allies: Common allies and associates of the church, both religious and secular.

Enemies: Opponents of the church.

Mysticism and Magic: The church's attitudes toward mysticism, sorcery, and the power of wizards and other spellcasters.

Typical Priest: This is a ready-made stat block to use when you need a standard example of a cleric belonging to each church. All typical clerics are human, but can be used as a model for creating elven, dwarven, gnome, or other non-human priests. Each is between 3rd and 5th level, with the ability score array used by elite NPCs in the d20 rules.

Church of Branchala

Since the Age of Dreams, Branchala has attracted those who have heard the Song of Life in their hearts and yearned to live in harmony with it. His faith is hardly an organized one, yet its members sporadically unify to uplift dour spirits, share tales and tunes, and give hope to the downtrodden. Lawful-minded people may regard the Branchalan clergy as little more than eccentric and

hedonistic artists, yet these tunesmiths can provide strong inspiration for those souls lacking a zest for life.

History of the Church

The Branchalan church has been active since the dawn of history. Elven clerics rose from the ranks of skilled minstrels and storytellers. Centaurs and other sylvan creatures were created with the Song of Life resonating within their souls, while human followers appeared after Igraine's heresy signaled the end of ogre dominance. The church did not appreciably expand, however, until the creation of the kender race with the passage of the Graygem. Branchala adored the kender, and their involvement in his Holy Order helped to swell its numbers and renew the church's interest in worldly affairs.

The church of Branchala survived Istar's ascendance better than many faiths, thanks to the supportive role the Branchalan clergy played in the Empire. Such positive and outgoing clerics were, quite simply, difficult to corrupt. As the Holy Empire expanded, the church withdrew from Istar and resettled in the elven and kender nations, for they were understandably cautious of the Doctrine of Manifest Virtue, and the growing intolerance of the Kingpriest for many of the church's non-human races.

After the Cataclysm, the teachings of Branchala continued on as songs, music, inspirational texts, and simple storytelling. Without clerics to spread them, however, these echoes of earlier times were at great risk of being forgotten. Branchala appeared to kender and elves during the War of the Lance and, together with many enthusiastic new human priests, worked to rebuild the church. Choristers praised the exploits of the Heroes of the Lance, while more somber clerics restored temples and aided the Silvanesti in cleansing Lorac's Nightmare. In the last days of the war against Chaos, the Branchalan priests worked tirelessly to support the front lines, working in tandem with Mishakite priests to bolster the flagging hearts and souls of the doomed.

The Church Today

Branchala's renewed priesthood in the Age of Mortals might have outnumbered that of the other gods of Light, were it not for the catastrophes in Silvanost and Qualinost. Many of the elven priests of the Holy Order perished at the hands of minotaurs or the Green Peril, Beryllinthranox. Fortunately for Branchala, his surviving clerics strongly believe in the power of the Song of Life to overcome hopelessness, and have returned to the fold with renewed vigor.

The wandering nature of Branchalan priests serves them well in the current era. Long-lived races such as elves and dwarves have continued the work of their predecessors, leading priests of these races to assist small communities throughout Ansalon. Most human (and half-elven) clerics restore morale to their respective communities, while kender merrymakers roam the countryside espousing the joys of nature, art, and song to all they encounter.

Places of Worship

Branchala has shrines scattered throughout Ansalon but few real temples. The Temple of Astarin in Silvanost was the largest of its kind, but the fabled structure was desecrated and rededicated to Sargonnas during the recent minotaur incursion. The Singing Spring of Astra in Qualinesti, while untouched by the fall of its elven capital, now serves as the lair for an old green dragon. The loss of these great elven sites troubles the Branchalan priesthood and it has begun fortifying larger shrines located in Nordmaar and the Ergothian countries. At odds with their rushed and desperate construction, these new temples often have choir pits excavated before any substantial defenses are put in place. Branchala's priests have their own priorities.

Taverns and bardic colleges, often constructed in Branchala's name, see increasing use as platforms to proselytize for the Songmaster. Chief among these is the Song of Life Tavern in Palanthas. Named for the god decades ago, the tavern is well known throughout Solamnia for its excellent nightly performances. Similar clubs, playhouses, street theaters, and circuses have cropped up around Ansalon in the first years after the War of Souls, hallowed by laughter and merriment.

Cleric Training

Initiates of the Holy Order of Branchala usually have an existing skill with poetry, instrument, or song, and thus have an appreciation for the demeanor of the church. Equal emphasis is placed on improving one's technique in the arts and simply appreciating the power of beauty to nourish and rejuvenate the world's ills. All clerics learn to sing, dance, and craft lyrics or tales, and much is made of the ability of such things to ease suffering and inspire greatness.

Acolytes entering the Holy Order undertake the Discovery, a sacred time of wandering. The acolyte is sent into the wilds with parchment, rations, and a favored instrument. Time is of no great matter, but the acolyte must return with numerous examples of beauty in nature, and he must somehow immortalize his travels in lyric or rhyme.

Preferred Vestments

Branchala's clerics wear traveling clothes in green and yellow, with a gold *medallion of faith*. No two clerics dress alike, for it is the nature of the priesthood to follow the whims of the individual's tastes rather than any established style.

Prayers and Rites

Branchalan prayer, as well as having a performance component, is specifically conducted in such a way as to lift the spirit and give rise to inspiration and confidence. Priests of Branchala perform daily with the rising sun, during which time they also receive their daily allotment of spells. Since beauty can be found everywhere, the church has encouraged its members to give thanks for the most mundane aspects of nature. Branchalan priests may thank

the stream for its flow into a pool or acknowledge the wind's rustling of trees and high grasses. These prayers are brief so as to focus on the beauty itself.

Holy Days

Apart from Spring Dawning and Yule, the faithful have one holy day known to all as *Brankal Enkorath*, the Celebration of Branchala. This holy time has no exact date, instead varying with local custom, but it is always a grand display of Krynn's beauty and life. Members of the clergy participate in nearby festivals, compose melodies or sonnets, and bless newborn children.

Quests and Tasks

All clerics must invest at least some of their time towards creating lasting works sacred to Branchala. The exact nature of these works is up to the individual cleric, but they typically take years to complete and define the cleric's personal relationship with the Song of Life. One cleric's life's work may be an exquisite series of tapestries revealing the god's beauty in all environments, while a storytelling cleric may work on a series of epics concerning the travels of legendary Branchalan saints.

Clerics are also encouraged to promote mirth within their respective communities, and local clerics often establish taverns, festhalls, and similar places where people can forget the tedium of day-to-day events. They serve as diplomats to the fey folk, particularly those who use music to enthrall others. They confront despotism and tyranny whenever possible, often forming or aiding resistance groups. Though generally peaceful, Branchalans will take up arms to defend the weak and faithless, using whatever powers are at their disposal. A cleric of Branchala is often the central figure in the social scene of any thriving community in which he ministers, acting as a somewhat-less-unsavory alternative to the leader of a Thieves' Guild.

Since Branchala's return, his priests can be found working with the clergies of Habbakuk and Chislev to restore befouled lands such as Nalis Aren, the Lake of Death. Once the church has renewed its membership, it is certain that Branchalans will expand their duties and goals ever outward, for the benefit of all of Ansalon's free peoples.

Allies

The Branchalan church maintains strong relations with the Habbakites, in a manner resembling the friendship shared by their respective deities. These two faiths work very well together and encourage respect for all of nature's gifts, while defending the lands from unscrupulous folk and those who defile nature.

The other churches of Good, even the somber priests of Kiri-Jolith, get along well with Branchalans. They are well-received by healers and herbalists of all types, for though their healing arts may not compare to those of Mishakal's clerics, the priests of Branchala truly understand the healing power of hope.

Enemies

The church rarely comes into direct conflict with other organizations and thus has few established enemies. That said, Branchalans have recently earned the ire of minotaurs and Skull Knights, who do not appreciate the Holy Order's attempts at restoring hope to a beleaguered populace. Because of their interest and support of bards, the Branchalans have also come into conflict with wizards, especially Nuitari's Black Robes, who consider bards to be as guilty of conduct in chaotic rites and dangerous wild magic as sorcerers.

Mysticism and Magic

Bards and sorcerers are welcome allies of Branchala's clergy, serving on occasion as lay members and cohorts. Despite its questionable origin, primal sorcery is accepted by the faith as a new performer in nature's symphony, and the Song of Life encourages his followers to learn about its positive aspects rather than its negative ones. This has put the clergy at odds with the Orders of High Sorcery, but the church freely informs wizards that they should stick to wizardly affairs and let Branchala's followers be.

The church has seen the benefit of the Citadel of Light and appreciates those mystics who work to further the principles of Good. Branchalan priests are very cautious of those who do not follow the Citadel's teachings, having come into conflict with the tyrannical mysticism of the Skull Knights. Oppressive, overbearing, and authoritarian practitioners of any kind of magic are generally likely opponents of the Holy Order of Branchala.

Typical Priest of Branchala: Human cleric 3 of Branchala; CR 3; Medium humanoid (human); HD 3d8; hp 17; Init +1; Spd 30 ft; AC 15, touch 11, flat-footed 14; Base Atk +2; Grap +1; Atk/Full Atk +4 melee (1d4/19-20, *+1 dagger*) or +3 ranged (1d4-1, dart); SA spontaneous casting, turn undead 5/day (+4, 2d6+5, 5th); SQ —; AL CG; SV Fort +3, Ref +2, Will +5; Str 8, Dex 13, Con 10, Int 12, Wis 14, Cha 15.

Skills and Feats: Bluff +8, Concentration +6, Knowledge (religion) +7, Perform (stringed instrument) +8. Dodge, Skill Focus (Perform), Weapon Finesse.

Cleric Spells Prepared (caster level 3): 0—*cure minor wounds*, *guidance*, *mending*, *virtue*; 1st—*comprehend languages*, *disguise self*[D], *divine favor*, *remove fear*. 2nd—*enthrall* (DC 14), *invisibility*[D], *sound burst* (DC 14).

[D] Domain spells. **Domains:** Good (+1 caster level with good spells), Trickery (Bluff, Disguise and Hide are class skills).

Possessions: Masterwork studded leather armor, buckler, *+1 dagger,* 6 darts, *wand of command* (50 charges), masterwork mandolin, *medallion of faith*.

Church of Chemosh

Chemosh portrays himself as a benevolent god in a cruel world and his Holy Order is founded upon this core principle. The Lord of Bones' doctrine is compelling, and at times complex and many-layered. His cultists are entirely capable of maintaining their own suspension of belief in their god's truely vile nature. Even when his priests learn

that they are doomed to an existence of perpetual slavery to Chemosh as undead or worse, they continue to serve him; in this lies the church's strength.

History of the Church

Chemosh's followers have been forced to work in secret and under cover of darkness since the cult's inception. His priests quietly recruited new followers with false promises of immortality, establishing a foothold on what was arguably the only reliable fate known in the world: death. The secrecy demanded by Chemosh's faith requires organization structured in small cells or isolated groups, so that throughout the ages the priests subordinate to the Nightmaster rarely even know each other.

Over the ages, high priests of Chemosh have held their positions of power for far longer than those of other faiths, using their dominion over death to transform themselves into powerful undead creatures, such as liches or vampires. Through careful planning and execution, these Nightmasters have been able to maintain some semblance of increased life and power. Those who feared discovery, or who had progressed to a state that could not be disguised easily, have operated from the darkness. Loyal minions were used to achieve their goals in the mundane world, a practice continued until the last days before the Cataclysm. By that stage, despite being hunted to near extinction, Chemosh's Holy Order was a widespread, if scattered, cult of extremists, power-brokers, and assassins.

With the withdrawal of the gods from the world, and the destruction of Istar, Chemosh's cult vanished into obscurity. Many lay members, once servants of the vanished priests, continued to recruit and train individuals to their cause. Most of these cells transformed into simple assassin's guilds or charnel houses, forgetting the divine aspects of their priesthood. This was no setback for Chemosh. When the time was right, more than a hundred years before Goldmoon and the Heroes of the Lance recovered the Disks of Mishakal, Chemosh revealed his presence to a select few and began to re-establish his hidden church on Krynn. After the War of the Lance and the rise of other faiths, Chemosh's new Nightmaster set into motion a long-term strategy of awakening and invoking the long-buried undead agents, servants, and cohorts of the old church, the better to spread the word of the Lord of Bones among the people.

The Church Today

The disparate cults of Chemosh fell apart, literally in some cases, when the world was stolen by Takhisis. Hidden from the Lord of Bones, unable to communicate or receive power from their god, the living priests of Chemosh either turned to dark mysticism or faded from history. Chemosh's undead clerics and servants sealed themselves away in tombs and crypts for the most part, awaiting their dark lord's return. Unfortunately, when Chemosh did come back to them, his goals had changed somewhat—he wanted a younger, more vibrant following. While many of his cults have experienced renewed power and attention, some of his faithful are left wondering where all of Chemosh's attention has been directed. The future of the Holy Order is, as always, dark.

Places of Worship

Temples of Chemosh are always established in hidden locations, much like those of other evil cults. Most large urban or settled centers have at least one cult operating out of a mortuary or near a graveyard, while smaller, rural areas tend to attract vile covens of Chemosh clerics who meet in abandoned houses or farms, in order to work in isolation. Battlefields, disaster sites, and other places that have been touched by death are favorite places to establish temples and shrines, for the ready supply of skeletons and corpses make the activity of the priests all the easier.

Cleric Training

A prospective cleric of Chemosh often arrives at his faith by misadventure or woe. A death in the family, the murder of a loved one, or the contraction of a fatal illness may all be reasons for an individual to seek out the Lord of Bones and appeal to him for an easing of his suffering. In most cases, the next step is the introduction of the novice to an existing priest, who mentors them through the initiation process. This is a painful and often soul-wrenching ordeal wherein the novice is forced to strip away all of his desires, hopes, dreams, and material possessions in order to more fully embrace the essence of Chemosh's message. Those novices that do not survive initiation are doomed to serve as undead minions; those that do survive seldom find that they are truly the same people who first entered the order.

Preferred Vestments

All clerics of Chemosh wear black robes with a sickly yellow sash, a white skull mask and a *medallion of faith* made of bone. If they maintain a second life as part of a community, they hide all of this from others as a matter of course.

Prayers and Rites

The clerics of Chemosh pray for their spells at midnight, usually surrounded by their grisly instruments of worship: black or yellow wax candles, skulls from victims or treasured ancestors, and the like. This daily ritual serves as a minor form of a much greater and more elaborate ceremony performed when the night sky is unlit by the moons, the *Rite of Unhallowing*. During this ritual, priests of a Chemosh cult gather to animate corpses, extract foul ichors from their necromantic experiments, and rejuvenate themselves with arduous practices geared towards insuring a smooth transition into undeath when their time comes. Often, an undead high priest will lead the ceremony, and one or two hapless individuals may in fact receive their dark lord's unholy gift of immortality as a result.

Holy Days

Chemosh has one specific holy day: the autumnal equinox, known to the Chemoshites as *Orkusnacht*. On this night, the clerics of Chemosh conduct unspeakable rites, begging their master to keep them from death and renewing their

unholy communion with the Lord of Bones. New initiates are consecrated to their dark master during the late afternoon and well into the night, pledging themselves to Chemosh in return for everlasting life and power.

Quests and Tasks

The clerics of the Lord of Bones seek to reinforce their god's doctrine of fatalism and inevitability. This is seen by the cultists as a duty, one that has them show their fellow mortals the false purposes of life and the true promise of death. Often, this can take the form of kidnapping and indoctrinating others, assassinating somebody's entire family before their eyes, leeching the life from a trusted friend, or any number of vile acts carried out in Chemosh's name. The key element of it all is that life is an arduous, violent, unpredictable, and painful state of being, and that death holds the only release from it.

The conversion of good clerics, difficult at the best of times, presents each sect of the Holy Order with its greatest challenge. Many methods are used to attempt these acts, most targeted towards the cleric's self-worth and psychological state. Chemoshite priests become consummate masters of mind-control and propaganda, the better to sow doubt among the living and drive them towards death. When this happens with a cleric of Mishakal or Paladine, for example, the Chemoshites rejoice at their foul deed, for their god has gained another servant.

From time to time the Nightmaster of Chemosh, highest-ranking priest in the Order, sends out word to the many cells and hidden practitioners that Chemosh desires a new army of undead, or a new cadre of assassins, or even a new shrine in a built-up area. This spurs many of them into action, although a great many also meet untimely ends at the hands of undead-hunters that rise to oppose them. Such a calling might be carried out on *Orkusnacht,* bolstering the determination and collective power of Chemosh's faithful agents in the world and directing them toward terrible acts of violence and murder.

Allies

Chemosh's Holy Order has very few allies in other churches, even among the evil cults, because of its obsession with death, hopelessness, and broken promises. Hiddukel's faith is one of the few that works with any regularity with Chemoshite priests.

Therefore, the strongest and most lasting alliances that the church makes are with individuals or groups who are facing death in some way and seek help to overcome it. Chemoshite clerics approach these groups, explain their god's dominion over death, and agree to unnaturally preserve the group's leaders in return for conversion or reciprocal assistance. These alliances collapse with the defeat, removal, or loss of the pivotal leaders, but by that point their usefulness to the clerics who had initiated the relationship has usually ended.

Enemies

The cult of Chemosh has many enemies, all of whom oppose Chemosh's manipulative and fatalistic approach to the passage of souls. Not all of the Holy Order's enemies act out of hatred or even open conflict, but rather find that they are naturally aligned against Chemosh by being advocates of hope, light, peace, and enlightenment. The churches of Majere, Mishakal, Kiri-Jolith and Gilean are among the foremost opponents of Chemoshite activity. So too are the Knights of Solamnia, the Legion of Steel, and other free-willed groups. They are primarily motivated by the ongoing fight against the undead.

Mysticism and Magic

Mystics present Chemoshite priests with a dilemma. On the one hand, many so-called dark mystics have adopted Chemosh's rites and sacred texts as part of their own practice of magic. This is appealing to the Nightmasters and high priests, who see this as a road towards eventual conversion. On the other hand, dark mystics are more than capable of holding on to their own discoveries and pursuing their own agendas, which upsets the Holy Order. They watch this activity with a wary respect and seek out ways to corrupt it to Chemosh's will.

Arcane magic is similarly observed with an eye towards its ultimate benefit to the cult. Chemoshites sometimes consider arcane necromantic magic to be very disrespectful of the sanctity of Chemosh's dark gifts of immortality. If a sorcerer or wizard is deemed strong enough in these arts to thwart or supplant the activities of Chemosh's followers, then the cult makes an effort to eliminate him. Chemosh's church must tread especially carefully with the Black Robe servants of Nuitari, but with renegades and sorcerers, the consequences of crossing Chemosh's chosen can be swift and immediate.

Typical Priest of Chemosh: Human cleric 4 of Chemosh; CR 4; Medium humanoid (human); HD 4d8+8; hp 29; Init -1; Spd 20 ft; AC 16, touch 9, flat-footed 16; Base Atk +3; Grap +3; Atk/Full Atk +4 melee (1d6+1, *+1 sickle*) or +2 ranged (1d8/19-20, light crossbow); SA spontaneous casting, rebuke undead 8/day (+3, 2d6+5, 4th); SQ —; AL NE; SV Fort +6, Ref +0, Will +6; Str 10, Dex 8, Con 14, Int 14, Wis 15, Cha 12.

Skills and Feats: Concentration +9, Heal +9, Knowledge (religion) +9, Profession (undertaker) +9, Spellcraft +9. Brew Potion, Combat Casting, Extra Turning[B], Spell Focus (necromancy).

Cleric Spells Prepared (caster level 4): 0—*detect magic*, *guidance*, *inflict minor wounds* (DC 13), *read magic*, *resistance*; 1st—*bane* (DC 13), *cause fear* (DC 14), *deathwatch*, *detect undead*[D], *doom* (DC 14); 2nd—*darkness*, *death knell* (DC 15), *desecrate*[D], *lesser restoration*.

[D] Domain spells. **Domains:** Evil (+1 caster level with evil spells), Undeath (Extra turning as bonus feat).

Possessions: Masterwork splint mail armor, masterwork light steel shield, *+1 sickle*, light crossbow, 10 bolts, *medallion of faith*.

Church of Chislev

Chislev's Holy Order is small, because the majority of her faithful are druids that venerate her outside of formal institutions like churches. Those few clerics that do maintain shrines to the goddess almost always hail from rural communities near towns and cities. Despite its small size, the Holy Order of Chislev fills an important role in these agrarian societies, aiding farmers and shepherds and acting as champions for the World Mother when her realm is threatened.

History of the Church

As an established body, the Holy Order of Chislev has not had a consistently strong presence throughout Krynn's history. During periods of relative peace, it tends to fade into obscurity, blending with local traditions and practices. Following war or natural disaster, a priest of Chislev will arrive in an area to rejuvenate the church, assembling a small group of laymen and initiates from the community and working together with druids and rangers towards recovery. Such local churches only last as long as the priest who assembled them, however; an unbroken line of Chislevite priests in an area is a rare thing.

In the Age of Might, Chislev's Holy Order in Istar was one of the first of the neutral churches to dissolve under the unyielding dogma of the Kingpriest. Dozens of Chislevite sects fled the Empire and re-established themselves among the elves and tribal villages, spreading their faith in opposition to the edicts of Istar. These same groups in exile persisted following the Cataclysm as so-called druids, for once the true clerics had left on the Night of Doom only the layfolk remained. In time, these herbalists and midwives lost all understanding of their Chislevite origins but, with the return of the gods hundreds of years later, they became the core of the new church.

The Church Today

Chislev's Holy Order is perhaps at its strongest point now in the post-war Age of Mortals, for it has absorbed and converted a large number of mystics, druids, and rangers in a more organized effort to restore a world ravaged by the Dragon Overlords. These new clerics are more militant, more daring, often embracing the World Mother's feral side to strike back at the threat of the great dragons. For the first time, her Holy Order has acquired a specific purpose and structure in order to accommodate this challenge: form a core group of clerics and priests, gather local support, and strike into hostile territories either directly or in secret.

Places of Worship

Worship of Chislev is strong in sparsely populated areas such as Lemish, Taman Basuk, and Southern Ergoth. Despite being a neutral god, the Silvanesti elves revere her. She does not have temples or large places of worship, but rather establishes natural shrines near those towns and villages her clerics protect.

The Holy Order itself is often mobile and nomadic, thus finding fixed locations to be problematic. For this reason, Chislevite clerics usually share holy places with the goddess's druids, from secluded forest glades to underground streams and geode chambers.

Cleric Training

Clerics of Chislev are called together by a determined or willful individual, known as the Master, usually in small groups of a half-dozen or so. These initiates are instructed in Chislev's dogma of nature in balance by the Master and then work together to establish the church in their area. A cleric usually spends the first few months of her training developing a rapport with local plants and animals, although they often come to the faith already familiar with the environment.

Chislevite druids are taught their specific abilities and talents by another druid, and they will work together with any local Chislevite clerics on occasion. Most of the time, however, the two branches of the faith have little to do with each other's education.

Preferred Vestments

Chislevites wear brown robes, a green hood and leggings, and possess a wooden *medallion of faith*. This medallion is considered to be ironwood (*Dragonlance Campaign Setting*, page 192) and very resistant to harm. In ceremonies and rituals, Chislevite clerics have been known to abandon clothing altogether, daubing themselves with mud or clay in order to form a closer connection with the World Mother.

Prayers and Rites

The clerics of Chislev pray for their spells at dawn, as the day begins. Chislevite prayer is always spontaneous, as no church liturgy exists outside of seasonal rituals that still can vary from region to region. It is therefore up to each cleric to develop her own daily prayer routine, if indeed she has a routine at all. Typically, an invocation of the goddess at dawn and a blessing before any major undertaking is sufficient.

The Great Rite, a series of blessings and dedications, is carried out when the crops are planted. This is often a time of deeply instinctive connection to the World Mother for Chislev's clerics, and indeed to each other. Bonds of marriage and partnership are frequently entered into in the days surrounding the Great Rite.

Holy Days

Harrowing, Chislmont 4th, is an important day, as it marks one of the few times when druids leave their guarded lands and travel to human settlements, blessing the crops so that they will yield. Chislevite clerics in rural areas meet with these visiting druids and share information, community, and faith.

Outside of Harrowing, every major seasonal change on the calendar is considered a holy day for the Chislevite Order. The shifts from summer to autumn, then winter, and spring is marked by celebration and festivities.

Quests and Tasks

The clerics of Chislev spend the majority of their time acting as wardens to a specific area, working together to minister to the wildlife as needed. Nomadic or traveling Chislevites, on the other hand, do not know what they will find until they arrive in an area, and therefore it is assumed that they will offer their assistance and services to any faithful along their route of travel.

Quests are almost always imparted upon Chislevites by messengers or omens from the goddess. Occasionally, a church is formed by a Master who comes to an area with a specific quest in mind, then dissolved once it has been achieved. These quests take the form of opposition to threats against nature or the sanctity of the wilderness. In the current era, dangerous forays into the realms of evil dragons and brutish humanoid races are common.

Allies

Chislevite clerics, druids, and rangers have an excellent working relationship with the Holy Orders of Habbakuk and Zivilyn, as well as any local herbalists, farmers, hunters, or woodsmen. Few other groups associate closely with the Chislevites, mostly given the sporadic and remote nature of the Holy Order's church.

Enemies

The clerics of Morgion, Zeboim, and Chemosh comprise the primary opponents of the Chislevites. Zeboim's cult, especially, is watched by the Holy Order in coastal areas or near flood plains and river basins, where its goddess can do the most damage to surroundings. Morgion's priests are confronted with extreme prejudice when they are encountered, for the Black Wind's followers will always pervert and abuse nature in order to carry out their foul schemes. As to Chemosh, his clergy acts in opposition to life in general, giving the Chislevites ample reason to confront them.

Other antagonists, outside of religious groups, include the Knights of Neraka, the Dragon Overlords and their minions, and even large city-states that abuse the surrounding wilderness with widespread felling of trees or careless use of waterways. Chislevites have no patience for industry or progress.

Mysticism and Magic

As the faith of Chislev was largely kept alive throughout the early Age of Mortals by mystics and mystic-sorcerers, the Holy Order looks favorably upon those individuals who use wild magic for the benefit of the environment. Chislev is not opposed to elemental and life-based magic, unless the use of it harms the natural world. Her clerics and druids have made efforts to convert mystics and sorcerers to her faith, of course, but those who do not are not seen as opponents.

Typical Priest of Chislev: Human cleric 5 of Chislev; CR 5; Medium humanoid (human); HD 5d8+10; hp 36; Init +2; Spd 20 ft; AC 18, touch 12, flat-footed 16; Base Atk +3; Grap +4; Atk/Full Atk +4 melee (1d6+1, quarterstaff); SA spontaneous casting, turn undead 2/day (-1, 2d6+4, 5th); SQ —; AL N; SV Fort +6, Ref +3, Will +6; Str 12, Dex 14, Con 15, Int 10, Wis 14, Cha 8.

Skills and Feats: Knowledge (nature) +8, Listen +6, Spot +6, Survival +6 (+8 above ground). Alertness, Endurance, Track.

Cleric Spells Prepared (caster level 5): 0—*create water*, *detect poison*, *light*, *purify food and drink*, *resistance*; 1st—*endure elements*, *entangle*^{D} (DC 13), *magic weapon*, *obscuring mist*, *summon monster I*; 2nd—*augury*, *barkskin*^{D}, *bear's endurance*, *find traps*; 3rd—*plant growth*^{D}, *stone shape*.

^{D} Domain spells. **Domains:** Earth (2/day turn air creatures or rebuke earth creatures), Plant (2/day rebuke plant creatures, Knowledge (nature) as class skill).

Possessions: +1 hide armor, heavy wooden shield, quarterstaff, *oil of shillelagh* (x2), *medallion of faith*.

Church of Gilean

The Holy Order of Gilean is a small yet influential church that manages information, always assisting the Balance by providing knowledge unequivocally, without bias or regard for personal gain. While most think of it as the organization that trains and educates the Aesthetics of the Great Library of Palanthas, it is actually more extensive.

History of the Church

As befits the Holy Order of the God of Knowledge, the history of the church of Gilean has been scrupulously recorded since its foundation. Even in times of war and strife, the scribes and sages of the church have committed their time to writing accounts of the activity of the Holy Order, and of the events they have witnessed in the broader world.

The city of Istar had a great temple of Gilean, but knowledge is power, and this meant that Gilean's clergy were a potential threat to the Istarian rule. The controlling demands of the Kingpriests forced the clerics to move most of its contents to the Great Library of Palanthas, the underground Library of Khrystann in Tarsis, and into a walled library near Gwynned in Ergoth.

Gilean's libraries survived the Cataclysm, although the true clerics were taken by their god beforehand. The lay priests and scribes, however, remained behind and became the Aesthetics of the Great Library. The presence of the ageless Astinus was yet another factor in the ongoing survival of the church. Whether the people of Ansalon knew it or not, his writing of the *Iconochronos* was in every sense a continuation of the holy work of Gilean.

After the War of the Lance, the Holy Order was invigorated by the need to recover long-hidden knowledge and secrets thought lost to time. The priesthood swelled in size as more academics, historians, and seekers of knowledge converted, spreading through the world and setting up smaller, more focused temples and repositories of knowledge in every large town and city. Aided by the Aesthetics and their wandering scholars, the Holy Order flourished in the years between the War of the Lance and the Chaos War.

The Church Today

Following the War of Souls and the return of Gilean's constellation, the church has quickly regained its footing. The Great Library is now served by both living Aesthetics and the spirits of Aesthetics who have chosen to remain in the Mortal Realm to serve their god. Gilean's Holy Order seeks to establish additional scriptoria, libraries and archives in major population centers, and it diligently maintains historical records as much as possible in every area. More than ever, the traveling Aesthetic or cleric is a frequent sight on Krynn's roads and sailing ships, setting out to survey the world, record what they find, and return to the Great Library for another assignment.

Places of Worship

Gilean's most prominent house of worship, so to speak, is the Great Library of Palanthas. While not strictly a temple, it serves the same purpose for his Order. Every major library, archive, and repository in Ansalon may serve this purpose, for Gilean's priests are accustomed to venerating their god in the solace of a book, the scribing of a scroll, or the quiet discussion of a work of history among fellow scholars.

Cleric Training

Gilean's priesthood is not one for young people. It can take many years of study, research, dedication, and perseverance to attain the rank of Disciple. Much of this time is spent working in a library or scriptorium, thanklessly taking notes or shelving books. Intelligence, while highly regarded, is not as much a requirement as is dedication and commitment. Thus, while many academics and scholars honor and revere Gilean, not all are cut out to be his priests.

Preferred Vestments

Gilean's clerics wear hooded gray robes and a silver *medallion of faith*. Asceticism is a prized attribute, though this usually comes out in spartan living arrangements, an aversion for material wealth, and simple clothing rather than anything truly arduous such as a hair shirt.

Prayers and Rites

Clerics of Gilean pray for their spells in the morning, when they wake. As this is almost always before sunrise, prayers are conducted by lamplight. An oil lamp is a necessary tool of ritual for the priesthood, just as important as a vellum scroll or parchment or a fragment of the *Iconochronos*. The Tobril, Gilean's cosmic book, is widely considered to be the representation of all knowledge known to the gods and mortals alike, and thus almost all rituals reference its existence and ascribe sayings, proverbs, and parables to it.

Gilean's clerics have a rite or an incantation for almost every occasion, sometimes in the form of a long sequence of verses, other times a simple recitation or aphorism. In any event, it seems fitting that the Holy Order dedicated to Gilean be one obsessed with written doctrine and elaborate liturgy.

Holy Days

The *Month of the Book* is the most important devotional period for the faith, although the actual month in question is chosen by the individual priest. That month is always spent dedicated to a body of work or a given library or place of learning. During this time, the cleric may not earn wages for his or her services, though a payment of food, water, and lodging is acceptable. An annual thesis or dissertation, dedicated after completion to the Holy Order, is usually the result of this month's work.

Quests and Tasks

The clergy's primary duty to the Holy Order is to serve the greater world as historian, chronicler, sage, or scholar. They live among the people, recording everything important that happens and sharing their knowledge with the community and the church. Elders in the Holy Order also serve as instructors and professors, while younger and more active priests travel great distances and explore dangerous lands to search for lost knowledge.

Occasionally, a priest is given some specific quest that entails a life of hardship, research, or study. In this, the cleric finds kinship with the gnomes of Mount Nevermind, although the priest of Gilean is more likely to attain his or her goal.

Allies

The Holy Order of Gilean is allied with all of the other neutral orders, working in conjunction with them to spread and disseminate knowledge. Alliances with both good and evil churches occur from time to time, with knowledge exchanged and shared, but, owing to the secretive nature of most of the evil orders, these alliances are usually brief.

Enemies

Gilean's priests are enemies of all organizations that seek to censor, restrict, or eliminate knowledge or information. This has included the Dragonarmies, the Kingpriest, the Orders of High Sorcery at various points in history, and of course the Dragon Overlords. In general, however, the Gileanites do not seek overt conflict with or direct aggression towards others.

Mysticism and Magic

As priests of the written word and scholarly traditions in general, the Holy Order of Gilean typically gets along very well with wizards. The secretive nature of most wizards, however, can ultimately lead to friction. Some clerics of Gilean even acquire minor talents in wizardry, stopping short of taking the Test or undergoing greater studies in deference to the wishes of Lunitari and the Moon Gods in general.

Wild magic is regarded as an inherently valued commodity, one that should not be restricted, but which can and has caused great strife and disaster. The Holy Order's official stance on sorcerers, bards, and mystics is one of open communication, respect, and tolerance.

Individual circumstances dictate the extent to which this is actualized.

Typical Priest of Gilean: Human cleric 3 of Gilean; CR 3; Medium humanoid (human); HD 3d8-3; hp 14; Init +1; Spd 30 ft; AC 12, touch 12, flat-footed 11; Base Atk +2; Grap +3; Atk/Full Atk +4 melee (1d6+1, masterwork quarterstaff); SA spontaneous casting, rebuke undead 3/day (+2, 2d6+3, 3rd); SQ —; AL N; SV Fort +2, Ref +2, Will +7; Str 12, Dex 13, Con 8, Int 15, Wis 14, Cha 10.

Skills and Feats: Craft (bookbinding) +8, Decipher Script +5, Knowledge (history) +8, Knowledge (religion) +8, Profession (scribe) +8. Extend Spell[D], Iron Will, Reserves of Strength†, Scribe Scroll.

† New feat from *Dragonlance Campaign Setting*.

Cleric Spells Prepared (caster level 3): 0—*detect magic* (2), *read magic* (2); 1st—*comprehend languages, detect evil*, *detect thoughts*[D], *detect undead*; 2nd—*augury*[D], *calm emotions* (DC 14), *remove paralysis*.

[D] Domain spells. **Domains:** Knowledge (All Knowledge skills are class skills), Planning (Extend Spell feat for free).

Possessions: Bracers of armor +1, masterwork quarterstaff, scroll of *sanctuary*, scroll of *summon monster II*, *medallion of faith*.

Church of Habbakuk

The Church of Habbakuk is every bit as wild and untamed as its master. As the worldwide church is very loosely organized, local churches of Habbakuk form spontaneously as clerics, druids, and rangers devoted to the Blue Phoenix identify a need that must be addressed. They are active in tending to communities as well as protecting nature from the deprivations and abuses of others. Contrary to their stereotype of serving solely as ministers to rural communities and the wilderness, many members of Habbakuk's church gravitate toward port cities and often go to sea aboard ships. With the Dragon Overlords' widespread magical alterations to Ansalon's landscape, the Habbakites have a clearer and more daunting mission than ever before as restorers of the natural state.

History of the Church

Although Habbakuk himself has historically declined to sponsor any cleric as a leader over others, groupings of clergy will occasionally take it upon themselves to elect someone to lead them for a time. When faced with threats, smaller groups of priests will band together and form a cohesive whole until victory has been accomplished, after which they again disperse into individuals or small groupings. This tradition of disorganization makes historical analysis problematic.

The church started forming as an identifiable Holy Order during the glory days of Ergoth, and after a time spread outwards. For a time, the Ergothian Empire still served as something of a "homeland" to worshippers of Habbakuk, but as time passed the profusion of Habbakite worship across Ansalon caused such nostalgia to slowly disappear.

Because of the disparate nature of Habbakuk's followers, few clerics have historically stood out from the rest long enough to make an impact on the church as a whole and be remembered by their spiritual heirs. The clergy of Habbakuk has no qualms with this lack of distinction, as they find their continual work of aiding the well-being of nature and the mortal communities that depend on it to be of greater importance than any personal achievement or historical notoriety.

The Church Today

Currently, the church is focused on correcting the unnatural changes that the five Dragon Overlords affected in their domains. In this endeavor, the church also contends with the former servants of the Dragon Overlords, who see the demise of their masters as a chance to claim vast tracts of land for themselves. Habbakuk has communicated directly with a few of his influential and powerful clerics to direct operations. The job is immense and the going is dangerous; many scouts have entered into the twisted terrains to expedite the land's healing, but most have died at the claws and fangs of the monstrous creations within. Despite setbacks, the persistence inherent in Habbakuk's dogma drives them on, confident of ultimate victory.

With all of these obstacles in the way of liberating Ansalon's natural areas, Habbakuk is quickly coming to see a need for a clear mortal leader of his church; however, he fears that endorsing favoritism may cost him the worship of some mortals at a time when he needs them the most.

Places of Worship

Temples dedicated to Habbakuk are constructed to evoke a feeling of comfort and awe associated with the wilderness, and inspire the faithful to press on in their holy tasks. The architecture tends to be expansive with high ceilings. Larger temples have central rooms open to the sky, to allow natural light to come down into Habbakuk's house of worship.

The Fisher King's druid and ranger followers, though not considered members of Habbakuk's Holy Order, often consecrate particular swaths of wilderness to their lord, from forests to deserts to areas of arctic Icewall. These places are chosen for their remoteness, so that only the most steadfast and stalwart survivalist can hope to see them. Such locations are usually found on the one flat vantage point on the side of a steep cliff, or in an underground cavern that requires a long swim through dark subterranean tunnels. Regardless, the result is that no visitor can reach these locations without magical aid. One such area is rumored to exist in a beautiful cavern filled with crystals—a cavern that can only be reached by traversing the volcano interior of Mount Thunderhorn at Sanction.

Cleric Training

The faithful of Habbakuk are usually initiated into the church after a period of apprenticeship under a more learned cleric. Typically masters take on only one

apprentice at a time, but on occasion a few may have as many as four or five. Clerics tend to undergo contemplative apprenticeships, living in the wilderness or at sea with their masters, learning the teachings of Habbakuk and recognize to see his hand in the world around them.

Druids and rangers dedicated to Habbakuk also sometimes undergo formal apprenticeships. Rangers, as the more martial of Habbakuk's faithful, have lessons that focus more heavily upon practical survival skills: hunting, fishing, sailing, wilderness fighting and guerilla warfare tactics, and living by one's wits.

When the master thinks his students are ready, he will take them out into a remote and isolated natural area under the pretense of another normal day of tutelage. Once there, he abandons his students to fend for themselves and utilize both the lessons of nature as well as the lessons of faith they have learned. Seagoing clerics of Habbakuk similarly require a demonstration of sailing and seamanship from their apprentices. Whether in the woods, the desert, or at sea, the apprentice's test occurs under the hidden but watchful eye of the master who can step in to prevent grievous harm. If the students make their way to the safety of town or land, or in rare cases find their teacher and take him by surprise, they have demonstrated that they carry Habbakuk's favor.

Preferred Vestments

Habbakuk's priests, when not wearing utilitarian travel or work clothing, wear hoodless robes of light blue with a hooded stole of deep blue and a silver *medallion of faith*.

Prayers and Rites

Typical prayers to Habbakuk begin with this invocation: "Lord of Land, Sea, and Sky, I thank you for my breath, I thank you for our world, and I thank you for this day." As an informal church, there are few specified observances and rituals. Priests of Habbakuk serve the community as well as nature, and are often asked to bless granaries, farmers' fields, and ships. Often Habbakites are asked to give their blessing when a tree is planted, when a long journey is begun, or a mother-to-be reaches her time to give birth. Brewers and vintners sometimes ask clerics of Branchala and of Habbakuk to jointly bless their stock and equipment.

Holy Days

The holiest day of the church of Habbakuk is known on the coasts and lake regions as the *Feast of the Sea*. Though it originated in Ergoth, it has since spread to every port on the continent. Occurring on the thirteenth day of Bran according to the Ergothian calendar, it is the traditional date of dedicating new fishing boats to the Fisher King. The blessings are said just before the predawn tide, at which point the new ships set sail. As the evening draws near and the new ships return with their first catch, joyous feasts are prepared from the sea's bounty. Many an Ansalonian fisherman has put to sea the following morning afflicted by "Habbakuk's Curse," the hangover resulting from the night of revelry.

Away from the seas, many druids and clerics of Habbakuk observe the day as *Habbakuk's Bounty*, when clerics and druids bless the fields at dawn, asking Habbakuk for a favorable growing season. Much like their seagoing brethren, agrarian devotees traditionally close out the day with boisterous feasting and drinking.

Quests and Tasks

The faithful of Habbakuk see their role in the world as preservers and restorers. Some priests tend and protect the livestock in villages while others aid vessels at sea; the more adventurous go out and try to coax life back into barren areas. Regardless of their goals, preserving all forms of innocent life is balanced with recognizing the need of mortals to use natural resources. Unlike their cousin worshippers of Chislev, priests of Habbakuk take up their defense of nature not for the sake of nature itself, but because nature is Habbakuk's gift to mortals, a gift that can be used responsibly.

A common devotion is the Wilding, a journey that is one part spiritual retreat and one part reminder of the dedication and strength of character that defenders of nature require. The devotee abandons civilization and sets out on his own into the wilds, as his druidic brethren, to live off the land or from the sea for an indeterminate period of time. Priests persist in their journey until they receive a sign from Habbakuk to return home. It is customary for a devotee of Habbakuk to perform this quest four times in his life, each time during a different season of the year. Many clerics believe that such a journey is necessary for completely purifying one's being and that to pass on without doing so could lead to holding a lower favor with the god in the afterlife.

Allies

The church of Chislev is the staunchest ally to the Habbakites in their quest to undo the vast amount of damage dealt by the Dragon Overlords early in the Age of Mortals. Many Habbakite clerics believe that this immediate threat to both gods' spheres of influence will forge an alliance and friendship that will continue beyond the restoration of Ansalon's climates.

The hearty and boisterous followers of Branchala make natural companions for the Habbakites. The two groups often travel in similar circles with clerics of Habbakuk escorting minstrel followers of Branchala across the wilderness as they move from tavern to tavern to perform. In fact, a saying goes that no cleric of Habbakuk performs daring actions without a priest of Branchala close by to write an epic poem about it.

Of course, druids and rangers dedicated to Habbakuk are natural allies for his Holy Order's clerics. The lack of a *medallion of faith* poses no obstacle for Habbakite priests to cooperate with worthy people of good faith.

Enemies

The traditional enemies of the Habbakites are the worshippers of Zeboim. As the two deities war for the prayers and veneration of the seafaring people of Ansalon,

their clergies seek to establish bases of power in every major port city, with conflict inevitably erupting.

The former dragonrealms also contain unknown threats to the Habbakites. Be it free dragonspawn, dark mystics, or former allies of Neraka, restoring the blighted regions of Ansalon to abundance will bring those carrying the Fisher King's banner into conflict with malevolent beings of all kinds.

Mysticism and Magic

Habbakuk's devotees are accepting of mystics who hold life sacred and work to protect it. Conversely, those who use it to twist life, corrupt life, or work counter to the natural order earn their wrath. Skull Knights, in particular, are universally opposed by the church.

The church harbors an unfavorable view of arcane magic users. They point out that the greatest man-made depredations have been the product of using arcane magic, be it primal or god-granted. From the First Dragon War to the destruction of Losarcum and Daltigoth, from the massacre on the fields of Zhaman to the shaping of the Overlords, arcane magic has been a source of nothing but unnatural death and grief. Even Solinari's white-robed wizards usually receive a chilly reception from the followers of Habbakuk.

Typical Priest of Habbakuk: Human cleric 4 of Habbakuk; CR 4; Medium humanoid (human); HD 4d8+8; hp 29; Init +1; Spd 30 ft; AC 16, touch 11, flat-footed 15; Base Atk +3; Grap +4; Atk/Full Atk +5 melee (1d6+2, *+1 shortspear*); SA spontaneous casting, turn undead 3/day (+2, 2d6+4, 4th); SQ —; AL NG; SV Fort +6, Ref +2, Will +6; Str 12, Dex 13, Con 15, Int 9, Wis 14, Cha 10.

Skills and Feats: Heal +9, Knowledge (religion) +3, Survival +9. Diehard, Endurance, Self-Sufficient.

Cleric Spells Prepared (caster level 4): 0—*detect poison*, *guidance*, *purify food and drink*, *resistance*, *virtue*; 1st—*bless*, *divine favor*, *longstrider*[D], *obscuring mist*, *protection from evil*; 2nd—*bull's strength*, *fog cloud*[D], *resist energy*, *shield other*.

[D] Domain spells. **Domains:** Travel (*freedom of movement* 4 hours/day), Water (turn fire creatures or rebuke water creatures 3/day).

Possessions: Masterwork chain shirt, light wooden shield, *+1 shortspear*, *potions of barkskin +2* (3), *medallion of faith*.

Church of Hiddukel

The Most Secret Order of the Truth, the name given to the cult of Hiddukel by its adherents, is very loosely organized. Apart from the Nightmaster, the high priest who oversees the Holy Order from afar, almost every cleric works alone. On occasion, a coterie of Hiddukite priests will form, plotting to undermine local authorities, seize mercantile interests, or exploit fragile alliances. Fortunately for the communities in which they gather, the inherent greed and ambition which marks all clerics of Hiddukel make such coteries short lived.

History of the Church

This insidious church has existed as long as greed has given one mortal the wit to exploit another. In elven society it took the form of Ul-Calocethas, a serpentine cult of betrayers and power-brokers, rooted out from time to time, but always returning. In ogre society, Hiddukel's priests were the Honored Ones, servants of the Lord of Fiends and Souls. Among nascent human societies that sprang up in the plains and along the coasts, the cult was always behind the scenes, manipulating events until discovered. Like the hydra, a creature revered by the Hiddukelites, even when one head has been removed, two more seem to grow to replace it. In this way, Hiddukel's cult spread throughout the ages.

The creation of the Graygem and the release of that fabled stone into the world represented a pivotal moment for the god's faithful. It was in a sense a seed that found fertile ground in the resultant chaos. Through Dragon Wars, periods of turmoil, uprisings, revolutions, and invasions, the Trickster and his cult made certain that a priest was always present, watching and waiting, ready at any moment to act on opportunities. It was not until the rise of Istar, and the concerted efforts on the part of the Kingpriest and the Church of Paladine, that Hiddukel's followers were driven out. Ironically, it was Beldinas Pilofiro's act of supreme hubris that brought on the Cataclysm, leading many to wonder just how much of Hiddukel's influence was involved.

Regardless, since the Cataclysm, the Tricker's cult regained its footing and established itself once more in the form of multiple independent operatives serving under a Nightmaster. Despite the edicts and oaths of the gods, Hiddukel never really ceased trying to work his influence on the world. The War of the Lance was merely a formal introduction of his priesthood to the world at large, at which point it once again went into hiding. Across the world, on Taladas, Hiddukel's faith was significantly larger, although came with a devious twist. His Taladan faithful never suspected that their god had turned them over to Chemosh in a cosmic game of deals and bargains, so that many clerics of Hith in Thenol were, in fact, supplicants of the Lord of Bones.

The Church Today

The loss of the gods interrupted the usual flow of information and lies spread by the upper echelons of the cult of Hiddukel. Worse yet was that the Nightmaster had gone missing shortly before the Chaos War, and so individual groups around the world were left in isolation. Oddly enough, even without their priestly powers, many clerics continued with their routine, scheming and plotting. Many turned to mysticism, although with Hiddukel's return a large percentage of them converted back. Hiddukel, after all, knows how to make an offer.

Hiddukel's cult is now experiencing success in the aftermath of the War of Souls. Power vacuums, displaced nobility and peoples, disrupted trade routes, and opportunistic warlords are all providing the priesthood with chances to increase their own power. New deals and

new contracts are being signed and sealed. Surprising new avenues of corruption and treachery are surfacing, and a new Nightmaster is establishing himself in the North. The Hiddukite faith is growing.

Places of Worship

Few openly-declared shrines to Hiddukel exist. In lands such as Lemish or Neraka, larger cities may have a hall dedicated to the Prince of Lies, and the ogres continue to keep cloistered dens of iniquity and sin open to his clerics. For the most part, however, Hiddukel's faith is practiced away from view. It is not uncommon for a cleric of Hiddukel to perform his rites and rituals within his treasure room, surrounded by all of his ill-gotten wealth. Beyond the appropriate symbolism of such a gesture, the more pragmatic of clerics would point out that the treasure room is often the most secret and protected room in a merchant's home—perfect for secret meetings and secret worship.

Cleric Training

Owing to the disparate organization of the church of Hiddukel, his priests tend to rely on mentoring as a means of training new novices. An established cleric might select a handful of promising novices from the ranks of merchants, nobles, and even clergy of other gods. Over the course of several months, and often without even meeting face to face, the cleric reveals the Truth to these candidates and tests their worth. Layers are peeled back slowly, until finally the novice is exposed to the face of the Prince of Lies. This is a vision both terrible and beautiful, the answer to the candidate's avarice, but often taking place in the form of a dream or hallucination. At this point the mentoring cleric inducts the novice into the cult, provides him with his assignment, and retreats back into the darkness.

Preferred Vestments

In general, the clerics of Hiddukel wear robes of fine red silk with white color in the sleeves. Their *medallion of faith* is made of gold. In public, these clerics modify their dress to honor their god by wearing the red and bone colors in such a way as to not give away their affiliations. In private, their religious vestments are adorned with Hiddukel's symbol, the broken scales in gold, and are made with the finest material they can afford. As a symbolic gesture of what they have learned, newly promoted clerics buy the fabric and have the base religious vestments made from the profits of their first major swindle.

Prayers and Rites

The clerics of Hiddukel pray for their spells at dawn every morning. There is only one ceremony that is considered paramount in this religion, the *Invocation of Bartered Souls*. It involves the cleric ritualistically presenting a list of people he has personally corrupted or driven into ruin to Hiddukel. If Hiddukel is not pleased by this tally, the cleric is summarily punished. A cleric once punished never forgets and does his best to please his unforgiving God.

Holy Days

Hiddukites have no universal holy days, nor could they given the intense secrecy of the church and the fact that most priests have little to no knowledge of each other. Some clerics make their initiation day a personal holy day to worship Hiddukel and to perform the *Invocation of Bartered Souls*. Coteries in larger settlements determine their own schedules, routines, and days of dark celebration.

Quests and Tasks

Quests for the clerics of Hiddukel might consist of a single, short-term goal to be achieved, or a more drawn out campaign of exploitation and corruption tailored to the cleric's talents and interests. These quests are almost always self-motivated; the Nightmaster determines the cult's needs in a certain area and often even hands out quests to individual priests, but being capable of working on one's own for the glory of the Prince of Lies is important.

Shorter quests usually involve the ruination of a rival, the corruption of a highly placed official, the fleecing of a rich person or the induction of a greedy, ambitious merchant into Hiddukel's fold. As these quests are the sort of task that every faithful minion of Hiddukel should perform, they will please the god but will not make the cleric stand out.

More significant and long-term quests involve the corruption or defamation of Shinare's priesthood, the infiltration and ruination of an entire merchant family, or the subtle plotting and warmongering within local government that allows the greedy or ambitious to profit. Long term quests have lasting effects that echo throughout a region. Succeeding in these quests will earn the cleric a greater measure of personal power, infamy, and prestige.

Allies

Despite their extraordinary talent at manipulating and deceiving others, it is rare for the clerics of Hiddukel to have open allies. The priesthood of Chemosh is the most likely of all others to work alongside Hiddukel's, for the two gods are often closely allied and have even been known to take each other's place as patrons of isolated or heretical cults. Under certain circumstances, short-term alliances have been brokered by priests of Hiddukel with clerics of other evil or even neutral-aligned churches, but these last only as long as the Hiddukite priest has need of them—or until the other sect realizes it is being exploited.

Enemies

The clerics of Hiddukel have one main enemy: the clerics of Shinare, goddess of wealth, industry and trade. Hiddukel offers rewards of slaves, expensive goods, and even magical power to any followers who bring ruin to the clerics of Shinare and desecrate their temples. Once an individual is identified as a cleric of Shinare, a cleric of Hiddukel will stop at nothing in order to terrorize, corrupt, or eliminate them. Because the cleric of Shinare can usually count on having the local authorities on her side, the Hiddukites must conduct as much of this antagonistic activity in hiding.

Another god of whom the clerics of Hiddukel are not fond is Reorx, ally of Shinare. However, as Hiddukel is essentially a coward, he does not openly oppose the god of the forge. Hiddukel's minions follow suit. Should an opportunity to hurt a follower of Reorx present itself, however, a cleric of Hiddukel will not hesitate to exploit it.

Mysticism and Magic

Sorcery and mysticism do not concern the clerics of Hiddukel, nor does the magic of wizards. Not only is the often-intense pursuit of magic an ideal tool for Hiddukite priests, but the wild or ambient magic of the world bears the mark of Chaos, which Hiddukel had a role to play in. If money is not a person's secret longing, power usually is. Magic is power, and it is power that in many cases leads to addiction and dependency. To discover someone's deepest desire, that which he will betray or kill for, is to find the key to his soul. Thus, the priests of Hiddukel look upon magic as just one more way to corrupt those who can be corrupted.

Typical Priest of Hiddukel: Human cleric 5 of Hiddukel; CR 5; Medium humanoid (human); HD 5d8-5; hp 21; Init +1; Spd 30 ft; AC 14, touch 11, flat-footed 13; Base Atk +3; Grap +3; Atk/Full Atk +5 melee (1d4+1/19-20, *+1 dagger*); SA spontaneous casting, rebuke undead 5/day (+2, 2d6+7, 5th); SQ —; AL CE; SV Fort +3, Ref +2, Will +6; Str 10, Dex 12, Con 9, Int 13, Wis 14, Cha 15.

Skills and Feats: Appraise +5, Diplomacy +12, Disguise +4, Forgery +5, Knowledge (religion) +5, Profession (merchant) +10, Sense Motive +4. Deceitful, Negotiator, Weapon Focus (dagger).

Cleric Spells Prepared (caster level 5): 0—*detect magic*, *detect poison*, *guidance*, *inflict minor wounds* (DC 12), *resistance*; 1st—*bane* (DC 13), *curse water*, *entropic shield*, *sanctuary* (DC 13), *undetectable alignment*^{D}; 2nd—*darkness*, *death knell* (DC 14), *eagle's splendor*^{D}, *silence*; 3rd—*bestow curse*^{D} (DC 15), *deeper darkness*.

^{D} Domain spells. **Domains:** Evil (+1 caster level with evil spells), Treachery (1/day deal +3d6 damage to a flat-footed opponent).

Possessions: Masterwork leather armor, masterwork buckler, *+1 dagger*, 2 vials of id moss poison (ingested DC 14, 1d4 Int, 2d6 Int), 2 vials of arsenic (ingested DC 13, 1 Con, 1d8 Con), 2 vials of oil of taggit (ingested DC 15, 0, unconsciousness), *medallion of faith*.

Church of Kiri-Jolith

The church of Kiri-Jolith, patron of courage and just battle, is always ready to fight for what is considered honorable and good. Individual clerics support groups or organizations they are affiliated with in many ways. Jolithan clerics may be attached to a regiment or an adventuring company, bolstering their fellows' morale and augmenting them with divine support. Others work alongside or within the city guard and local militia. Whatever the case, the church's fighting priests may gain prestige for their heroism, but humility and righteous work is placed at a higher value than fame.

History of the Church

Righteous warfare was not a clear concept to the first races of Krynn, and the church was sparse throughout much of the Age of Dreams. The Sword of Justice's faith was largely centered in the earliest days around the notion of united struggle against adversity. Kiri-Jolith's priests were as likely to be rebellious slaves fighting against the oppression of ogre slavery as anything else. Only when larger nations formed and standing armies of good were brought into being, such as the mighty elven kingdom of Silvanesti or the growing might of Ergoth, did Kiri-Jolith's faith begin to resemble what it is today.

The church truly came into power during the Third Dragon War, when, with the Solamnic Knights, they led the forces of Good against the Dark Queen's followers. The church not only grew within Solamnia, but also expanded into Dravinaar and Istar. Unfortunately, the Kingpriest's honeyed words corrupted many faithful priests, and the church fell to its own hubris, weeks before the Cataclysm. The persecution of religious figures and Solamnic Knights during the Time of Darkness further reduced the church to a mere shadow of its former self.

The church's brethren among the Solamnics were the first to regain their faith, and Sword Knights once again displayed their fabled powers of foresight and healing at the end of the War of the Lance. Jolithan clerics were invaluable in harrying scattered Dragonarmies after the fall of Neraka. Unfortunately, their victories led to their own complacency, and the church was unprepared when the Knights of Takhisis made landfall on Ansalon.

The Church Today

The Sword of Justice gathered a sizable following after the War of Souls thanks to the Knights of Solamnia, who never truly ceased praising their godly founders. With Habbakuk's consent, Kiri-Jolith has become the knights' clerical patron. The western clergy in Solamnia and Ergoth are reluctant to accept the ways of less "civilized" societies such as Khur, whose people worship an aspect known as Kargath the Warrior.

Jolithan minotaurs are currently in short supply. The horned race grudgingly respects the god, but actual clerics are persecuted by Sargassi and Forerunners with little fear of recrimination. The church has increased its recruitment of the horned folk in hopes of stymieing the brutal tactics sanctioned by Hotak's empire.

Places of Worship

As one would expect from a clergy dedicated to warfare, Jolithan temples often resemble great fortresses. Rooms are practical, efficient, and designed with a military eye toward logistics. Halls of Honor immortalize mighty heroes and depict past conflicts. Kargath's Bulwark in Khuri-Khan contains the church's foremost collection of artwork, though the western arm of the clergy is concerned about the means by which the art was acquired, as Kiri-Jolith does not favor the taking of spoils of war.

Since Paladine no longer seeks (or wants) worshipers, many Solamnic temples are undergoing minor renovations.

Caergoth's Temple of Valor is one such example. The temple has been converted wholly to the worship of Kiri-Jolith, with Paladine's shrine becoming a memorial to the god and to those slain defending the honor of the Solamnic knighthood.

Minotaur society refuses to publicly venerate Kiri-Jolith, forcing its few Jolithan clerics to continue their worship in secret. Illegal shrines are tolerated on Mithas and Kothas, though not in Nethosak itself. The outcast Kaziganthi, spiritual heirs of the minotaur hero Kaz, have maintained a full-fledged temple on a hidden isle, though it would surely fall, should the empire ever discern and attack the island's true location.

Cleric Training

Contrary to popular belief, Jolithan aspirants come from all occupations and need not possess great skill in weaponry. Their first studies focus on personal courage, historic conflicts, and interpersonal communication. Clerics are expected to function as part of their units, and it behooves them to understand the intricacies of regimental morale.

Once the clerics' basic training is concluded, they are subjected to rigorous courses in martial warfare. Most human and elven clerics prefer the longsword in homage to the god, while minotaurs and dwarves favor the battleaxe, in keeping with their depictions of Kiri-Jolith. All clerics carry secondary weapons for specific occasions. Shield technique is learned as well, though many clerics prefer bucklers and light shields, in order to leave a hand free for spell use. This training eventually leads to the study of battlefield tactics and military logistics, where acolytes learn about troop movements, supply lines, and the strategic deployment of their spells.

Preferred Vestments

Kiri-Jolith's priests wear gold or bronze scale mail armor with a brown surcoat and a copper *medallion of faith*. A cleric of Kiri-Jolith almost always maintains his armor, weapons, and vestments at peak condition, and rarely disguises his status as a Jolithan priest.

Prayers and Rites

Jolithan clerics receive their spells in the pre-dawn hour, when armies are making preparations and finishing battle plans. In times of war, clerics bestow the *Benediction of Courage* upon their troops, a brief rite wherein the cleric spills his own blood upon the battlefield in preparation for the conflict to come. Knowledge of the *Benediction* was presumed lost after the Cataclysm, though an Ergothian sect known as the Tides of Battle rediscovered the sacred blessing during the War of the Lance. The rest of the Holy Order restored this rite in the years afterward, bringing it back into prominence.

Holy Days

All Jolithan clergies celebrate the seasonal *Day of Solidarity* as an acknowledgement of honorable warfare and a reinforcement of personal courage. On this day, following the turn of every new season, clerics come together in brotherhood and companionship, even in the face of war and unrest. They rededicate themselves to the ongoing battle against evil, reflecting on the meaning of courage and just battle.

Most members of the church celebrate *Jaculsprima*, or Huma's Time, on Midyear's Day. A commonly- observed holiday in many free lands, Huma's Time commemorates the knight's self-sacrifice and the defeat of the Dark Queen. The priesthood relates past deeds of great heroism, and members of the flock are encouraged to confront their fears. Minotaur clerics call this Kaz's Time, but the holiday is otherwise basically the same.

Quests and Tasks

Clerics of Kiri-Jolith may be sent to retrieve Jolithan relics from other countries, or they may preach to local townsfolk. Some veterans crusade against long-standing foes, while others journey far afield to seek new recruits among minotaurs or the barbarian tribes.

On the battlefield, fledgling clerics heal the injured, while experienced clergy support their units with spell and sword. Righteous cohorts and high priests may also serve as bodyguards for their respective field commanders. During the respites from war, available members of the clergy attend tactical meetings to better their understanding of honor and strategy. Elderly or wounded clerics continue their service by accepting positions as healers or military advisers.

Allies

Kiri-Jolith's priesthood supports the churches of the other Gods of Light, but remains skeptical of Solinari's White Robe wizards. Many clerics are familiar with the Legion of Steel and its espoused doctrine of courage and justice; non-Solamnic branches of the church have established alliances with the Legionnaires, which both parties hope will develop into a lasting partnership.

As their most widely known and closely affiliated ally, the Solamnic Knights continue to operate in conjunction with the Holy Order of Kiri-Jolith. The two are not synonymous, however, and at times the Holy Order and the Knighthood have been at odds over matters of faith and the rule of Solamnic lands.

Enemies

The most tenacious of adversaries, Knights of Neraka are thwarted by the church whenever possible. The dark knights respond in kind, and their disposable sense of honor has given them an edge in several key conflicts. The church has lost what respect it once had for the foul knighthood, and its members are likely to ignore the Nerakans' claims of honor and duty. Sword Knights, bound as they are to the Oath and the Measure, find it harder to cope with the dark knights' tactics.

The minotaur invasion of Silvanesti understandably worries the Jolithan church. The minotaur empire seems content to simply hold its conquered territories, but many clergymen believe the horned folk are in fact amassing

their forces for a fresh attack. The church remains divided on the issue. Envoys from the Holy Order hope to acquire more minotaur clerics, but until then the fighting-priests of Kiri-Jolith and the Solamnic Knights of the Sword merely sharpen their blades and await the inevitable.

Mysticism and Magic

Few Jolithan denominations accept arcane magic as a tool in the battle for Good. Years ago, the church came to recognize the wizards' usefulness, but recent tensions between sorcerers and wizards have soured this view. Some hard-line Jolithan clerics have advised the Knights of Solamnia to dissolve their auxiliary, an organization that has included arcane spellcasters of both types over the years.

The faith inherent in mysticism presents problems for any church, though Kiri-Jolith has weathered these problems better than most. Sword Knights faithfully maintained their orders' precepts when the gods were missing, and now most knightly mystics gladly welcome Kiri-Jolith into their hearts. The church proper accepts those who continue to follow the power of the heart, though its clerics seek to prove that true faith in the Sword of Justice is a better path.

Typical Priest of Kiri-Jolith: Human cleric 3 of Kiri-Jolith; CR 3; Medium humanoid (human); HD 3d8+3; hp 20; Init +0; Spd 20 ft; AC 17, touch 10, flat-footed 17; Base Atk +2; Grap +4; Atk/Full Atk +6 melee (1d8+2/19-20, masterwork longsword); SA spontaneous casting, turn undead 4/day (+1, 2d6+4, 3rd); SQ —; AL LG; SV Fort +4, Ref +1, Will +5; Str 15, Dex 10, Con 12, Int 8, Wis 14, Cha 13.

Skills and Feats: Concentration +4, Diplomacy +4, Ride +3. Martial Weapon Proficiency (longsword)[B], Mounted Combat, Power Attack, Ride-By Attack, Weapon Focus (longsword)[B].

Cleric Spells Prepared (caster level 3): 0—*guidance*, *mending*, *resistance*, *virtue*; 1st—*bless*, *magic weapon*[D], *remove fear*, *shield of faith*; 2nd—*bull's strength*[D], *shield other*, *status*.

[D] Domain spells. **Domains:** Strength (1/day gain +3 enhancement bonus to Strength for 1 round), War (Bonus Martial Weapon Proficiency and Weapon Focus in longsword).

Possessions: Masterwork breastplate, masterwork large steel shield, masterwork longsword, light warhorse, leather barding, potion of *bull's strength* (2), *medallion of faith*.

Church of Majere

The church of Majere is the most eclectic of the Holy Orders. Members of the church typically take on one of two roles in the service of their gods: the traditional clerics, or "mendicants," who wander the world doing good, and the reclusive monks who withdraw from the world to focus on both martial training and spiritual enlightenment as two equally important goals in the eyes of Majere. Neither branch of worshippers has ever been as widespread as those of other gods; the path to benevolent insight and self-discipline is a hard road to follow. Despite this, many followers of the good gods find the Majereans to be an invaluable resource for counsel in times of need—when they can understand the counsel, that is. The followers of Majere tend to be much like their god; they often appear aloof and uncaring to others, when in reality they merely see the long-term good that can come out of slow and deliberate action. Understandably, this viewpoint is sometimes lost on those who seek immediate action as a means of solving their problems.

History of the Church

The church of Majere has humble origins as befits its god. Lacking any solidified base or teaching for most of its existence, the church consisted of nomadic groups that would occasionally meet together in worship and exchange news of the happenings of the world. Eventually the isolation and infrequent contact led to fragmentation as each group would make new spiritual discoveries and interpret the words of Majere differently. Customs unique to particular groups of faithful arose; to avoid accusations of heresy, groups of Majereans began to isolate themselves and break off contact. Soon the isolated churches of Majere had little unity in their teachings. In response to this, Majere found a mortal agent in the form of a simple elven farmer named Denthalas. Majere entered the elf's dreams and each night simply asked the elf question after question, forcing Denthalas to examine the weight of his own answers. In a short time, the result of this series of questions led Denthalas to a divine form of wisdom and oneness with Majere. Thus was the first Prophet of Majere born.

Denthalas traveled across Ansalon using the eyes of his god to seek out enclaves of Majereans. Instead of dismissing the differences found in each school of thought as misguided, Denthalas related the dream-visions he had had with Majere, emphasizing the importance of individual enlightenment. With this unifying principal guiding them, the diverging groups once again established contact and discovered an appreciation for the strength that their differences gave them, bringing structure and peaceful brotherhood back to the church.

After the first Cataclysm, the monks of Majere were so devastated by the death and destruction that they began to doubt that the rest of the world even had the capability to achieve enlightenment. These priests fell out of favor with Majere by shutting themselves off from the world, unknowingly keeping themselves from the true enlightenment of their absent god until the War of the Lance. At that time, numerous monks left the safety of their monasteries to learn from the world itself, not apart from it.

The Church Today

The church of Majere has emerged with particular strength after the War of Souls. Though still relatively small in terms of clergy, the church of Majere kept most of its faithful after the Chaos War—the lessons of patient waiting made it natural that the faithful merely keep up their practice and wait for harmony to restore itself.

The monasteries still maintain contact with the Prophet of Majere; twice a year, the Master of each monastery sends a letter to inform the Prophet of deaths, new recruits, and harvests, as well as the names of monks who have left for a time to journey throughout Ansalon. The mendicants seek to travel throughout Ansalon, spreading the peaceful wisdom of Majere once more.

Places of Worship

Any place that causes a stirring within, a moment of thoughtful contemplation, internal peace, or harmonic realization is considered to be sacred to the church of Majere. As a result of this view, there are few areas that have been formally consecrated as holy sites to the Mantis of the Rose. Sites ranging from Foghaven Vale to the Thorbardin Lifetree and even the brooding and ominous valley of Neraka are recognized and appreciated for their ability to impart awe and introspection. Due to the solitary wanderings of the mendicants, most temples of Majere are humble and small in design, often existing simply for the sake of offering housing and food to wandering clerics of the order.

The monks typically worship and train in extremely isolated monasteries. As with the clerical body of the church, these monasteries tend to be humble, although older and more impressive structures are still in existence from a time when the church was new and sought to consolidate all of its members into local areas. One such monastery is the Lonely Refuge in the Northern Wastes of Solamnia. The refuge was abandoned when the Dragon Overlord Khellendros laid claim to Northern Solamnia, though it was occasionally used as a secret meeting spot for sorcerers and their allies. Currently the church of Majere plans to strike out into the barren deserts in hopes of reclaiming the Lonely Refuge as their own.

Cleric Training

Majerean monasteries require that initiates give up all worldly wealth and possessions for a period of one year. Depending upon the tradition they follow, most require some additional form of sacrifice to focus the mind: celibacy, observing strict dietary laws or periods of fasting, a vow of silence, or self-flagellation. During this period, the applicant will engage in physical toil such as mundane farm work. At the end of this year, the initiate vows to take no life save in defense of the innocent. He must find an isolated place and hold a meditative fast for a period of one week, during which time the applicant can only drink water. At the end of the week, the applicant will feel a sense of peace. The initiate is regarded as a full-fledged brother or sister, and emerges able to wield the power of their god.

Preferred Vestments

Majere's priests wear red robes with copper trim and a copper *medallion of faith*. They are very ascetic individuals and will usually wear these vestments at all times, not just for ritual or worship.

Prayers and Rites

Unlike other churches that use prayer as their primary means of connecting with their deity, the church of Majere holds meditation as a purer form of interacting with the divine. Though nearly all Majereans do participate in prayer, the act of meditating—of spiritually aligning oneself with Majere, independent of any conscious thought or communication—is seen to be truly transcendent of mortal experiences and limitations.

The church of Majere also holds holy the practice of the Sojourn, or time of solitary journey. Most clerics are constantly on a state of Sojourn, whereas the typical monk is only motivated to leave his monastery by a single and rare purpose. Occasionally a monk sees fit to emulate the clerics and spend most of his days wandering, rarely knowing the quiet solitude of a monastery again.

Holy Days

The church holds the *Night of the Mantis* to be its highest holy day, commemorating the night when Denthalas became the first Prophet of Majere. This is celebrated on the eighteenth of Winter Night, according to the Elven calendar. The day is spent fasting, with celebrants alternating between periods of chanting and meditation as a means of reconnecting with Majere. After the chanting and meditation, new initiates who have been inducted into the church over the previous year are formally recognized for the first time. The fast is broken at Morning Watch the next day, as the practitioners eat a slightly more elaborate meal than their usual fare.

Quests and Tasks

The Majerean clerics are particularly invested in bringing messages of discipline as well as rooting out evil and deception that may be plaguing an area. Many mendicants are enlisted to mediate disputes and prevent all-out war in diplomatic discussions. Regardless of the tasks that the clerics take, they are forbidden from receiving any payment beyond sustenance and lodging.

Allies

As expected, the church of Majere maintains ties to the clergy of all the other Gods of Light. Surprisingly, the Majereans typically find themselves siding with the Legion of Steel whose crusade to spread social justice without regard to archaic tradition grants them the sort of objectivity that appeals to Majereans. These alliances are usually fleeting, as the church's long-term goals are at odds with the often impulsive and action-oriented Legion.

Enemies

The primary adversaries of the church of Majere come in the form of the followers of Hiddukel, who spread lies and deception that work against spiritual enlightenment. Followers of Majere will do anything within their power to work against the followers of this dark god.

A newer threat has arisen in the Claren Elian, a branch of renegade monks. During the early Age of Mortals, Takhisis appeared to them under the guise of the Shadow Sorcerer and bested their Master in physical combat.

Overtly using the Claren Elian agents of Malys, Takhisis won a greater victory by completely changing their belief structure. She emphasized the idea of enlightenment as a means of gaining power over others and quickly turned the Claren monks into a sect of brutal assassins. With Malys now dead, the Claren have sent out wandering monks to set up new monasteries on the mainland of Ansalon, coming into direct competition with true Majereans.

Mysticism and Magic

The church of Majere has taken a typically aloof stance on mysticism. Currently it sees mysticism as a powerful tool in the use of self-discovery and enlightenment, but it fears that mystics will never truly reach their potential without the guidance of a god. Still, the church is content to allow mystics to practice as they wish without proselytizing and believes that individuals truly in search of enlightenment will find their way back to the gods.

The church frowns upon the use of arcane magic, seeing it as a substitute for true knowledge. Both high and primal sorcery are regarded as powers that require the user to look too far externally for answers independent of any universal understanding. When meeting arcane magic users, members of the church may engage them in discussions and try to make a point that arcane magic is spiritually unsatisfying but, if rebuffed, they will not persist.

Typical Priest of Majere: Human cleric 4 of Majere; CR 4; Medium humanoid (human); HD 4d8+4; hp 25; Init +2; Spd 30 ft; AC 13, touch 12, flat-footed 11; Base Atk +3; Grap +4; Atk/Full Atk +5 melee (1d6+1, masterwork quarterstaff) or +4 melee (1d3+1, unarmed strike); SA spontaneous casting, turn undead 2/day (+1, 2d6+3, 4th); SQ —; AL LG; SV Fort +5, Ref +3, Will +6; Str 13, Dex 14, Con 12, Int 10, Wis 15, Cha 8.

Skills and Feats: Concentration +8, Heal +9, Knowledge (religion) +7. Combat Expertise, Deflect Arrows, Improved Unarmed Strike.

Cleric Spells Prepared (caster level 4): 0—*guidance*, *light*, *purify food and drink, resistance*, *virtue*; 1st—*bless*, *comprehend languages*[D], *cure light wounds, remove fear*, *sanctuary* (DC 13); 2nd—*align weapon*, *calm emotions* (DC 14), *owl's wisdom*[D], *zone of truth* (DC 14).

[D] Domain spells.

Domains: Good (+1 caster level with good spells), Meditation (1/day cast a spell as if empowered).

Possessions: Bracers of armor +1, masterwork quarterstaff, monk's outfit, *medallion of faith*.

Church of Mishakal

Once considered the Holy Orders' most peaceful religion, the Mishakite faith has become more militant of late. In her new role as head of the Pantheon of Light, the Blue Lady and her clergy hope to lead the charge against the forces of Darkness. Her priests and priestesses still value peace and seek to resolve conflicts without bloodshed, but they are quick to take up arms when the need presents itself.

The church's exceptional healers are held in high regard throughout the nations of Ansalon. Nearly every community has boasted a Mishakite hospice at some point in its development, including the goblinoid races, and even the ill-tempered ogres. Of the civilized races, draconians may be the only race that lacks a Healing Hand of Mishakal.

History of the Church

As the goddess of healing and fertility, Mishakal has maintained a large following since the Age of Dreams. Some goblinoid tribes avoided the goddess's shrines and clerics during their raids for fear of denying themselves access to a Healing Hand. These superstitious beliefs kept the church whole throughout times of darkness and turmoil. The church's influence greatly expanded after the races of Ansalon felt the full impact of the Second Dragon War.

The Holy Empire of Istar respected Mishakal's status as Paladine's wife, which kept the church intact as others collapsed. Clerics ministered to poor and homeless folk as the empire fell to its own conceit. Herbal poultices and unguents became more common as true healing faded

from the world. The church's remaining herbalists, woefully unprepared for post-Cataclysm refugees, vanished along with the other clergy.

Riverwind's faith in the true gods eventually brought him to Mishakal's Blue Crystal Staff and back to his love, Goldmoon. The pair journeyed to Xak Tsaroth with the Heroes of the Lance and, with the Disks of Mishakal, Goldmoon emerged as the first true cleric of Light since the Cataclysm. The church regained some of its former glory after the War of the Lance, but was tested by the Chaos War and the supposed departure of its goddess.

Powerless clerics did their best for the people until Goldmoon's discovery of the Power of the Heart brought true healing into the world for a second time. Many mystics gave homage to Mishakal as an unofficial patron of mysticism, and more than a few worshipers of Mishakal used this new power to spread the Blue Lady's teachings.

The Church Today

Paladine's departure from the pantheon of Light briefly left his immortal companions without a definitive leader. Unlike the power struggle of the dark gods, the deities of Good conferred and eventually agreed that Mishakal should replace her husband as the head of the Holy Order of Good. Her church has taken this to heart and presents itself as a strong bulwark against Evil. With the aid of the Habbakite and Jolithan faiths, her clergy has become more militant, though its priestesses always attempt to find a peaceful resolution to a situation.

Many of Goldmoon's former students at the Citadel of Light rejoiced at Mishakal's return and have converted a sizable portion of the school to her worship. However, many mystics are still cautious of the Blue Lady's methods. Goldmoon's teachings of a merciful goddess do not entirely mesh with the clergy's recent militancy, and some Citadel mystics are hesitant to put their faith in the goddess.

Places of Worship

Mishakal's faith has been a popular one, and her holy dwellings have dotted Ansalon's landscape for centuries. Mishakite groves, though few, are herbal gardens with an impressive array of healing tonics. Shrines of the Healing Hand double as hospices during onsets of plague or famine. In spite of these smaller holy sites, the church of the Third Age placed the greatest importance on large structures. Most of these temples have fallen, but the church has begun fortifying its existing structures.

The Tower of the Blue Flame in Solanthus, with its white marble walls and flowing curves, is a classic example of the church's old designs. The pacifist Sharia Silverwind leads the clergy in bringing Mishakal to the people even as she redefines her own relationship with the newly forthright goddess.

In Tarsis, three white-winged ships, still buried and landlocked, conceal the Healer's Hearths from the eyes of patrolling Dark Knights. A hidden tunnel network connects the galleons to the surface and to one another. The clergy undermines the dark knights where it can, but is small and must maintain its secrecy.

In the Citadel of Light, work proceeds on a Mishakite temple despite the qualms of some residents. Good mystics honor and respect Mishakal in accordance with Goldmoon's teachings, but others believe that converting the Grand Lyceum to the Blue Lady's worship is taking matters too far.

Cleric Training

The healing skills of Mishakites are legendary, and the church takes its reputation very seriously. Newly ordained clerics receive a great deal of instruction in the use of medicinal herbs and are taught the consequences of their inappropriate use. This medical training reinforces the church's respect for the cycle of life, though the clergy now mentions the importance of combat in self-defense. Clerics are taught the diplomatic skills of Krynn's different races, but are cautioned that peaceful solutions cannot always be found.

As clerics complete medical studies and explore the life cycle, they learn how to combat those that exist beyond the cycle. Undead creatures are extensively studied, as is the power of faith against them. Clerics are reminded that the standard doctrines of peace and mercy cannot apply to these hateful beings. The church has recently advanced its training in arms and armor with the aid of devoted warriors and Solamnic Knights.

Preferred Vestments

Mishakal's priests wear sky blue robes and a silver *medallion of faith*. Even when they are traveling or operating in a dangerous or hostile area, they maintain this mode of dress. Some Mishakite priests in nomad tribes, far from the civilized centers, wear tribal clothing instead of the robes, but the medallion is always displayed prominently.

Prayers and Rites

Expectant mothers are often placed under the care of Mishakite clerics, as many communities consider the goddess to be a guardian of children. Priestesses sprinkle holy water upon newborns in a ceremony known as the Baptism of Tears. This decades-old Kharolian ceremony is said to keep a child free from evil influence for seven years. Clerics often bless a child's naming ceremony, and it is not uncommon for elderly Mishakites to know the names of everyone within two days' journey.

The church has daily ceremonies when the sun is at its zenith and illuminates the darkest of shadows. Traveling clerics must also spend this time in prayer to receive their spells. A priestess will occasionally miss her communion to bring a child into the world, yet she maintains her ability to prepare new spells for that day.

Holy Days

Springtime is very important to the faith, and clerics across Ansalon partake in celebrations of Spring Dawning. The Mishakite church is encouraged to spend part of the vernal equinox reflecting on the prior year before engaging in more festive pursuits.

High priestesses declare local Holy Days of Mishakal during holidays devoted to the Light. These celebrations are as large as society permits—Solamnics and Ergothians may have grand festivals while priestesses in Neraka or Throtl hold private ceremonies. Mishakite disciples heal non-evil individuals free of charge during these holy days.

Quests and Tasks

Acolytes' errands are similar to those of wizardly apprentices. Students are often sent into the field to procure rare herbs for poultices or to gather parchment for scrolls. Skilled healers may research the antidote to a poison or make the dangerous pilgrimage to the Loam in Estwilde. The church's militant branch concentrates on palpable threats such as Skull Knights and necromancers. The Daughters of Elir-Sana function as both exorcists and healers in Khur, but most Daughters avoid any type of violence against the living.

Allies

The Citadel of Light maintains a healthy alliance with the Mishakites despite the church's newfound militancy and the concerns of other mystics. Clerics of Habbakuk and Kiri-Jolith often accompany priestesses into battle and the church, in turn, keeps a Healing Hand near any large Solamnic presence. The clergy maintains casual relations with those of other good deities and has recently taken to discussing mysticism with the esoteric disciples of Zivilyn.

Enemies

Mishakal's greatest foes have long been the lords of disease and death, Morgion and Chemosh. The Black Wind once enjoyed his rivalry with Mishakal and delighted in creating new plagues for her priestesses to thwart, but his newly serious demeanor bodes ill. Chemosh has long sought the destruction of everything the Blue Lady holds dear, and if any faith receives less mercy than others, it would be the followers of undeath. Compared to thwarting these dark gods, other concerns are secondary.

Mysticism and Magic

The revived church feels an understandable kinship with mystics trained at the Citadel of Light. Goldmoon's inner faith was essential in developing her mystic abilities, but her devotion to Mishakal was apparent. Citadel mystics learned of the old gods and many followed the church's tenets. The clergy accepts most practitioners of mysticism, though they are too cautious to blindly accept such individuals.

The Blue Lady appreciates Solinari's White Robe wizards but doesn't overly care for other mages. The rebirth of primal sorcery has piqued her priesthood's interest, though they consider its energies too wild to tame. Mishakites remember the legends of the aftermath of unchecked sorcery and hope the Gods of the Moons can find a way to contain the chaotic magic.

Typical Priest of Mishakal: Human cleric 5 of Mishakal; CR 5; Medium humanoid (human); HD 5d8+5; hp 31; Init +0; Spd 30 ft; AC 15, touch 10, flat-footed 15; Base Atk +3; Grap +2; Atk/Full Atk +3 melee (1d6-1, masterwork heavy mace) or +3 ranged (1d4-1, sling) or +4 ranged (1d6 or 2d6 vs. undead, sling with *magic stone*); SA spontaneous casting, turn undead 5/day (+4, 2d6+7, 5th); SQ —; AL NG; SV Fort +5, Ref +1, Will +8; Str 8, Dex 10, Con 13, Int 12, Wis 15, Cha 14.

Skills and Feats: Concentration +8, Diplomacy +8, Heal +8, Knowledge (religion) +8. Combat Casting, Iron Will, Reserves of Strength†.

† New feat from *Dragonlance Campaign Setting*.

Cleric Spells Prepared (caster level 5): 0—*detect magic*, *guidance*, *light* (2), *resistance*; 1st—*bless*, *bless water*, *cure light wounds*[D], *magic stone*, *remove fear*; 2nd—*aid*, *calm emotions* (DC 14), *cure moderate wounds*[D], *gentle repose*; 3rd—*cure serious wounds*[D]. *daylight*.

[D] Domain spells. **Domains:** Healing (+1 caster level with healing spells), Protection (1/day *protective ward* gives +5 resistance bonus to touched ally's next saving throw, duration 1 hour or until discharged).

Possessions: Masterwork chain shirt, light steel shield, masterwork heavy mace, sling, pouch w/20 stones, *wand of cure light wounds* (50 charges), *potion of sanctuary* (2) (caster level 3rd), *medallion of faith*.

Church of Morgion

Only the truly insane feel called into the service of Morgion, the Black Wind. For others who end up wearing his plague robes, Morgion's faith is forced upon them while on their deathbed, or rotting from physical or spiritual blight. It is a cult of survivors, of individuals who have nothing else to lose. It is a church of madmen.

History of the Church

Morgion is a god of hidden agendas, and his cult comprises one of them. Spreading among the ogres and humans in ancient days, the virulent faith drew large numbers of desperate novices to its underground ritual chambers. Seeds of later uprisings and epidemics were planted even before the Graygem was released, but once Chaos's taint crossed the world and wrought such widespread change, these seeds began to flourish. Morgion's priesthood, like others in the pantheon of Darkness, thrived in hiding and in small, isolated groups. Taking advantage of the new races and strange creatures emerging from the Age of Dreams, the cult secured numerous positions of cultural infection that endure even into the modern era.

Each minor cult, sect, or hidden enclave of Morgion acted independently of the other throughout the Age of Dreams, with individuals known in some circles as the Whispers of the Black Wind making the connection when their dark lord required it. Often, these cults would have spectacular successes for a while, the most widely known of these being the events that occurred during the Third Dragon War. While thwarted by Huma Dragonbane, the cult of Morgion that poisoned the wells of honor of the Knights of Solamnia had incurred lasting consequences. Rooting out the cultists, their spiritual heirs, and their vile

works became an obsession for some knightly families in Solamnia for centuries.

Morgion's rampant strains of evil cult activity were severely hampered by the efforts of Istar, the Solamnic Knights, and the Knights of the Divine Hammer, but the Cataclysm brought about a fresh start for the weakened church. Widespread plague, famine, desolation, and fear gripped Krynn for over a century after the fiery mountain struck the Kingpriest's empire, and while Morgion had joined his brother and sister gods in voluntary exile, he marveled at the feast of disease and ruin that was laid bare on the world. Indeed, he broke ranks in secret and began working in earnest decades before the War of the Lance, granting power to select individuals in his name, and reviving some of the more well-placed infections.

The cult of Morgion had almost achieved the level of power and secret influence it had once had when the Dark Knights of Takhisis invaded Ansalon and upset the Balance. Morgion was furious, but had little time to act upon it before Chaos was released from the Graygem by the Irda. The paranoid god joined forces with the others in helping to drive Chaos's minions off, which was just enough of a distraction that even he was caught unawares when Takhisis stole the world.

The Church Today

Today, the cult of Morgion is slowly regaining power. Their motives have changed somewhat, given the organic nature of disease in general. Like filth-ridden vermin, his cultists gather in larger numbers to swarm into large urban centers like Palanthas, staying out of sight. With the death of Takhisis, evil souls are drifting towards other patrons, and Morgion is extremely popular. Knowing that Morgion feeds on the pain and suffering of others, his clerics spread disease in an effort to promote this unhealthy state and to allow the Black Wind to call new priests to do his bidding.

Although most of Morgion's plans are still hidden from his followers, there have been stirrings of major infections in various corners of the world. For the first time, the Minotaur Empire is facing one such incursion, a particularly virulent strain that emanates directly from the Bronze Tower in the Abyss. Others, such as in the elven refugee camps in the eastern lands of Ansalon or plague knight enclaves in the west, all point to Morgion's efforts to achieve primacy among the Gods of Evil.

Places of Worship

There are no formal churches or temples of Morgion; all so-called infections, or fixed locations, must remain secret due to fear of discovery and eradication. However, there is one place that worshippers can go, if they can find it: The Vault of Morgion. Within it lies what Morgion's followers call the Shard Altar, a chunk of black rock said to be a part of the fiery mountain that smashed Istar. It has rested in the vault at the heart of a large swamp in the years since the Cataclysm. Cultists know only rumors of this vault, though it is likely that at least one high priest has located the Shard Altar and is gathering his toxic clergy to him in preparation for the years of sickness to come.

Cleric Training

Once a cleric has been brought into the cult of Morgion, they might spend months or even years without a mentor. Instead, they are simply condemned to walk the lands as plague bearers, bringing fear and pain wherever they go. However, once they establish a mentorship, they are brought before other cultists at one of the local infections, or temples, and tasked with the study and creation of poisons and diseases. Once established, initiates carry out more missions, with the understanding that eventually they will be required to consume plague-ridden or rotten food, flesh, or drink. This final initiation exposes them to the true madness of the god and the knowledge that they can no longer turn back.

Preferred Vestments

When not hiding who they are from the general population, clerics of Morgion prefer to wear unkempt, torn robes of brown or black, a loose fitting smock, and an iron *medallion of faith*. Often, if these vestments are worn openly, save for the medallion, the cleric professes to carry a vow of poverty to explain their appearance, seeming that much more harmless and humble. Every cleric is also required to carry a dagger, often coated in a poison they have created.

Prayers and Rites

While Morgion's clerics do not conduct any specific ceremonies, there are a series of prayers that are necessary for their worship and survival. Each one of these prayers is prayed for in the darkest hour of the night, some of which result in the acquisition of spellcasting powers from the Black Wind. The *Five Prayers of Pain* are the most common set of prayers that a cleric recites each night. The series touches on themese which also make up the names of the prayers: *Loyalty to Morgion*, *Secrecy of the Faith*, *Necessity of Disease*, *Perfection of Poisons* and the *Power of Fear*. The Morgionites develop their own names for some of the more common clerical spells, as well: *The Healer's Lament* is the name for the ritual of *contagion*, while *Gelding the Lily* is the ritual of *blight*. A cultist of Morgion will often take additional time to cast spells, for no additional benefit other than the strengthening of his unholy conviction in the God of Pestilence.

Holy Days

The cult of Morgion keeps no day sacred, and the priesthood has never been so organized as to require it. However, priests of the Black Wind will often 'celebrate' their initiation into the cult by conducting unspeakable experiments on living creatures, worsening diseases and infestations, brewing poisons and ichors, and generally acting in the most foul manner possible for the dark glory of their divine patron.

Quests and Tasks

It is not enough for Morgion's cultists to simply go about their secret worship to the Black Wind. Terror and mayhem have their place, but a priest of Morgion is

required to be cunning in his destruction. The desecration of a beloved shrine holy to the gods of Light can cause more fear and suffering than rampant disease or pox. There are three kinds of devotional acts: minor and major tasks, and the rare great quest.

Minor tasks are the sort of thing that every cleric of Morgion should strive to perform as a matter of course: creating a new poison, killing off a local crop to encourage starvation or disease, or seeking out new converts in the local government and infecting them with something deadly.

Major tasks are often more difficult, more dangerous and harder to perform. Not all clerics of Morgion will be able to perform tasks such as these. Assassinating a local high priest of Mishakal, setting loose an untraceable plague in the middle of faire season, or setting up a royal house to accidentally kill a visiting dignitary through diseased meat or a diseased lover are all excellent examples of major tasks in devotion to Morgion.

Great quests of Morgion's clerics, the kind which every crazed priest or devotee might aspire to carry out once in his short life, might include such grisly goals as killing off all examples of a healing plant in an area to make it harder for a healer to help the sick, or seeking out, capturing, and destroying a fabled artifact of good or corrupting its purpose to meet that of Morgion. Infiltrating an area and slowly infecting and killing all of the clerics of Mishakal until even the Blue Lady's own hesitate to enter the region for fear of their safety is perhaps one of the more vile quests carried out by Morgionite cultists.

Allies

The cult of Morgion has no allies. Even the clerics of other Gods of Evil shun the company of Morgion. Predictably enough, none of the cultists seem to care about this shortcoming.

Enemies

The cult of Morgion wishes pain and suffering upon everybody: *"Disease breeds fear. Fear is power. Spread disease and reap the terrible reward."* However, there is one group of people that Morgion and his worshippers hate above all others: Mishakal and her clerics. They actively sabotage Mishakal's attempts to heal the people of Ansalon, and Morgion's priests capture Mishakal's priests for torment and infection whenever possible. If there is a cleric of Mishakal within a group being attacked by a cultist of Morgion, the cleric is always the first target.

Mysticism and Magic

From the viewpoint of Morgion's cult leaders, even if a person can look inward to use magical power such as mysticism or sorcery, they cannot prevent disease, sickness, or pain. In fact, more often than not, it is easier to cause pain with magic than to stop it. Wizards, too, are still as mortal and afraid of death as the next person. They might still sell their soul to save their life.

The only time mysticism and arcane magic earn Morgion's wrath is when it thwarts his plan or the plans of his worshippers. Then, like the clerics of Mishakal, the mage becomes an enemy to be tormented and killed at the earliest opportunity.

Typical Priest of Morgion: Human cleric 3 of Morgion; CR 3; Medium humanoid (human); HD 3d8+6; hp 23; Init +0; Spd 20 ft; AC 18, touch 10, flat-footed 18; Base Atk +2; Grap +3; Atk/Full Atk +5 melee (1d8+1, mwk morningstar) or +4 melee (1d4+1/19-20 plus poison, mwk dagger) or +3 ranged (1d10/19-20, mwk heavy crossbow); SA spontaneous casting, rebuke undead 2/day (-1, 2d6+2, 3rd); SQ —; AL NE; SV Fort +7, Ref +1, Will +5 (+4 w/ Madness domain); Str 13, Dex 10, Con 15, Int 12, Wis 14, Cha 8.

Skills and Feats: Concentration +10, Handle Animal +3, Knowledge (religion) +9, Perform (wind instruments) +3. Endurance, Great Fortitude, Weapon Focus (morningstar).

Cleric Spells Prepared (caster level 3): 0—*detect poison*, *inflict minor wounds* (DC 12), *resistance*, *virtue*; 1st—*cause fear* (DC 13), *lesser confusion*[D] (DC 13), *doom* (DC 13), *obscuring mist*, *summon monster I*; 2nd—*bull's strength*, *hideous laughter*[D] (DC 14), *summon monster II*.

[D] Domain spells. **Domains:** Destruction (1/day smite for +4 attack and +3 damage on single attack), Madness (1/day add +1 to any single Wisdom-based skill check or Will save, otherwise -1 to all Wisdom-based skill checks and Will saves).

Possessions: Mwk banded mail, heavy wooden shield, mwk morningstar, mwk dagger, mwk heavy crossbow, 10 bolts, 3 doses of greenblood oil, *pipes of the sewers, medallion of faith*.

Church of Paladine

The much-celebrated and revered Holy Order of Paladine, known across Krynn for its stellar examples of priesthood and its bitter failures before the Cataclysm, is now a church in memory only. The following entry will enable Dungeon Masters and players in eras other than the Age of Mortals to incorporate and understand the church more fully, but it can also serve as a useful resource for mystics who have decided to continue the traditions of Paladine's priesthood in a new age.

A History of the Church

Organized worship of Paladine began among the Silvanesti elves, in their earliest days. The Children of E'li—his name among that people—thrived and dominated much of Silvanesti culture. The god's first organized church among humans was the Brotherhood of Draco Paladin, in Ergoth. This church, led by the Grand Celebrant in Daltigoth, remained a prominent force until the First Cataclysm. When the Solamnic Knights rose to power, they founded their own church, the Fellows of the Great Dragon. Their veneration of Paladine only grew after the death of Huma. It was the god, the Knights believed, who guided Huma in defeating Takhisis.

Soon after, a schism occurred within the church. Some believed Huma was merely a man, strengthened by faith; others that he was chosen by Paladine to save the world.

The former sect won out and drove out those who believed Huma was god-touched. These outcasts traveled east, to Istar, and founded their own church, which became the state religion. The church's power steadily increased until the head of the order ruled the empire as Kingpriest.

The Kingpriests reigned for three centuries, and their church became Ansalon's dominant religion. Both Solamnia and Kharolis paid homage; only Ergoth retained its own, ancient faith. Istar ruled the world in Paladine's name. Then came Beldinas, the Last Kingpriest. Blessed with extraordinary powers, he claimed to be god-chosen, like Huma. He abandoned the Balance, persecuting all he saw as evil. In the end, he tried to crush darkness forever by commanding Paladine himself. When he attempted this, Paladine responded by destroying Istar with a burning mountain that fell from the sky.

After the Cataclysm, worship of Paladine vanished. Many believed he had abandoned Krynn, but in fact he abided, waiting for mortals to find him again. They did so during the War of the Lance, when Elistan of Haven read the Disks of Mishakal and swore to follow the old gods. He founded a new church, the Revered Children, and the god returned to the world. The Children thrived under Elistan and his successor, Lady Crysania. For thirty years the church grew in strength. A new golden age dawned—and, all too quickly, ended.

During the Summer of Chaos, Palanthas fell to the Knights of Takhisis. Then, before the Children could regroup, Takhisis stole Krynn. The gods seemingly vanished again, presumably for good. The church of Paladine withered once more. It would never return. While most of the gods returned after the War of Souls, Paladine gave up his divinity to balance Takhisis's death.

The Church Today

The church of Paladine no longer exists. Only a few scattered sanctuaries, kept by outcasts who denied his fall, remain devoted to him. Most of his temples have crumbled or have been taken over by other faiths. The churches of the remaining good gods keep a white candle lit at night, in his memory.

Places of Worship

Paladine had many of the finest temples in all of Krynn. These were grand edifices of white stone—most commonly marble—adorned with crystal domes, golden spires, and lush gardens. The grandest of these was the Great Temple of Istar. The size of a small town, the Great Temple was a center of learning and culture. It was thought destroyed in the Cataclysm, but in fact Takhisis stole it and twisted it to her ends. It returned as her greatest church, in Neraka, and was destroyed for good at the end of the War of the Lance. During their time, the Revered Children also built grand

churches, most notably in Palanthas. This temple was never completed, for the Chaos War and theft of the world both happened before it was finished. Still, it was the finest church in Ansalon since Istar's fall.

Clerical Training

Priests of Paladine usually entered his service as children—often they were younger sons of nobles or orphans adopted into the church. They served as novices until their sixteenth year, when the high priests administered a test to assess their spirits. Those who failed stayed as servants, toiling for god and church. Those who succeeded were anointed as Revered Sons and Daughters.

Priests were expected to broaden their knowledge through study and discussion, even into old age. With few exceptions, only the wisest among them could rise to prominence in the order.

Preferred Vestments

Paladine's clerics wore robes of purest white and a silver or platinum *medallion of faith*. These robes could vary in style or cut, from simple tunics to ermine-trimmed gowns, but they were always white.

Prayers and Rites

Clerics of Paladine performed many different rites. Every day, they spoke the *Udossi, Ofirno,* and *Opiso:* prayers at dawn, midday, and dusk. Other rituals included weddings (*Beffion*), funerals (*Liginon*), leavetakings (*Parlaido*), temple consecrations (*Icolo*), tests of faith (*Apanfo*), prayer before and after battle (*Asclebon* and *Ligibo*), and three levels of ecclesiastical censure—reprimand (*Bournon*), reproach (*Abidon*), and condemnation (*Foripon*).

Rites involved the speaking of a liturgy in an ecclesiastic tongue (Old Istaran, Solamnic, or Ergothic, common languages in the Revered Children's time). Ceremonial raiments such as jeweled circlets, silver robes, and stoles were worn, and incense and holy oils were commonly employed. Prayers were conducted before a triangular altar; elven clerics favored a specially blessed pine tree, dwarves a silver anvil.

Holy Days

The holiest day in Istar's church was the *Bormofan*, Dragonbane, which commemorated Huma's death and victory over Takhisis. This took place on the first day of summer. Other fests included *Monos*, the "remembering day" to honor the dead (at the beginning of autumn); *Ucdon*, on Spring Dawning, which celebrated the return of life to the world, and *Iulo*, a day of brotherhood that came to be known as Yule.

The Revered Children retained these days and added the anniversary of the Cataclysm as a solemn observance. On this day, old sins and grievances were forgiven, and the priests went out among the poor, giving aid to whoever needed it.

Quests and Tasks

Most quests undertaken by Paladine's priests took one of two forms: either searching for new holy ground on which to build a church, or recovering ancient relics from an ancient shrine. The god himself also often appeared to the faithful—as an aged knight in Solamnia, a fat monk in Istar, a white-robed elf in Silvanesti, or a befuddled wizard among the kender—and bade them undertake journeys in his name. The goal of these missions would not be revealed at once, but would become apparent over time.

In the time of Istar's height, the church often sent the faithful to war in Paladine's name. These crusades were usually aimed at evil, though in the empire's last days they became more indiscriminate. Enemy dead were always consecrated with holy oil, then burned. The Revered Children abandoned this, believing in giving battle only when there was no other recourse.

Allies

The church's allies varied from sect to sect. For instance, the White-robe Wizards of High Sorcery were friends to the Ergothian church, but not the Solamnic or Istaran orders. The Solamnic Knights were long protectors of the Istaran hierarchs. In later days, the Order of the Divine Hammer became the Kingpriest's private army, answerable to him and him alone.

Among other faiths, Paladine's church had the strongest ties to those of Mishakal and Kiri-Jolith, though all the gods of good were friendly with it. Until Beldinas's time, many neutral faiths also allied with the church—most notably Gilean and Shinare.

In their day, the Revered Children were friendly with the Solamnics and all non-evil faiths. Solamnia and the elves were particularly allied with Paladine, as were the barbarians of Qué-shu.

Enemies

The church of Paladine reviled the followers of the Queen of Darkness—both dragon and human—above all others. Both the Dragon Highlords and the Knights of Takhisis were blood enemies of Paladine, as were the Queen's armies in Huma's time and earlier. Other evil gods' faiths fared little better.

All evil races were foes of Paladine, from ogres and goblins to draconians. Particularly before the Cataclysm, clerics of the god did not suffer such creatures to live. Similarly, as a god of life and light, Paladine warred with the undead, which his priests considered abominations.

Mysticism and Magic

The church of Paladine and the Orders of High Sorcery have seen their share of tension. Until Beldinas's war on wizardry, the church allied with the White Robes, tolerated the Red, and hunted the Black. They honored the alliance between Huma and Magius, and understood wizard magic also came from the gods. Under Beldinas, however, the church turned against all mages and nearly eradicated the Orders in the Lost Battles.

In the Revered Children's time, Paladine's priests reforged their bond with the White Robes. Even the Black Robes were left alone, in honor of the love Lady Crysania once held for the archmage Raistlin Majere.

As the church no longer exists, there is no relationship between it and the forces of mysticism. There are mystics, raised in the Citadel of Light, who honor the traditions of the Holy Order of Paladine, most notably those who studied alongside Revered Daughter Crysania. These so-called platinum mystics can often be found working alongside other mystics and sorcerers, encouraging the ongoing adherence to Paladine's dogma and continuing the work of the Holy Order in an unofficial capacity.

Typical Priest of Paladine: Human cleric 4 of Paladine; CR 4; Medium humanoid (human); HD 4d8; hp 21; Init -1; Spd 20 ft; AC 16, touch 9, flat-footed 16; Base Atk +3; Grap +4; Atk/Full Atk +5 melee (1d8+1, masterwork heavy mace); SA spontaneous casting, turn undead 9/day (+4, 2d6+6, 4th); SQ —; AL LG; SV Fort +4, Ref +0, Will +6; Str 13, Dex 9, Con 10, Int 12, Wis 15, Cha 14.

Skills and Feats: Concentration +7, Diplomacy +9, Knowledge (religion) +8, Spellcraft +8. Extra Turning, Honor-Bound†, Spell Penetration.

† New feat from *Dragonlance Campaign Setting*.

Cleric Spells Prepared (caster level 4): 0—*detect magic*, *light*, *purify food and drink*, *resistance*, *virtue*; 1st—*bless*, *divine favor*^{D}, *hide from undead*, *magic weapon*, *shield of faith*; 2nd—*aid*, *heat metal*^{D} (DC 14), *hold person* (DC 14), *summon monster II*.

^{D} Domain spells. **Domains:** Nobility (1/day inspire allies with +1 morale bonus on attack rolls, weapon damage rolls, saving throws, ability checks, and skill checks, lasts 2 rounds), Sun (1/day greater turning, turned undead are destroyed).

Possessions: +1 chainmail, masterwork large steel shield, masterwork heavy mace, noble's outfit, *medallion of faith*.

Church of Reorx

The church of Reorx has always been known for its stability. As a dwarven cleric usually holds the title of Archmaster, the church has had less change in its upper ranks than other churches. This has led to a very dependable central organization and a rigid structure in which every cleric has his assigned position. Of course, given the nature of the god they worship, there are always exceptions to the rule in the Holy Order of Reorx.

History of the Church

From its earliest incorporation among humans to its rise among the dwarves as the Thanedom of the Dead, the Holy Order of Reorx has been a true force for creation. Before the Graygem, the bulk of its members were to be found across the world in Taladas, although isolated temples and shrine-forges existed everywhere. Thanks to the dwarves, and the rise of Ergoth, Reorx's church grew in size and influence up until the Age of Might.

While Reorx was not seen as a threat to the early Kingpriests of Istar, within time the intolerance of the Istarian Church extended also to what was known at the time as "the religion of the dwarves." Although Reorx's clerics also included hundreds of humans, some kender, and gnomes, the stigma was difficult to shake. The Holy Order retreated for the most part to the dwarven mountain cities such as Thorbardin and Garnet-Thax. After the true clerics left the world on the Night of Doom, the faith was seen no more outside the halls of dwarvenkind.

Reorx's name became a common oath among dwarves, gnomes, and kender. Even the Solamnic Knights, who saw the god as a rotund squire to Kiri-Jolith, knew him as a mythical character. With the War of the Lance and the opening of the doors into the dwarven halls, the Forge's priesthood was able once again to come forward. It grew to moderate size throughout the remainder of the Fourth Age, until Chaos struck Krynn and the prayers of the Reorxite priests were no longer heard.

The Church Today

Reorx's Holy Order was hopelessly scattered by the time the god returned. Feeling that they had once again been abandoned, many of his faithful turned from him. Those that remained at least spiritually aligned with his tenets became mystics, using their newfound inner power to continue the traditions. Such perseverance was rare, however. Upon his return, Reorx found his faithful in a crisis. Appearing to a select few, the god has taken steps to re-establish his priesthood among the dwarves, gnomes, and even kender. Time will tell if this approach will allow him to recreate that strong, stable church again.

Places of Worship

Reorx's clerics meet in underground chambers that are carved from the rock and incorporate an active forge. Many are located near naturally occurring sources of volcanic heat, high in the peaks of mountains or far below the surface. These temple forges are the most sacred of sites, dedicated to Reorx and blessed in his name.

Cleric Training

Most priests of Reorx begin their training in the hot, grimy confines of a forge, committed to achieving success in the smithing arts before being awarded the tabards of their brethren. Master smiths, with years of experience as both creators of mighty weapons and armor, and pastors to young apprentices, work hard on their tabards for weeks. Finally, an apprentice is granted the title of disciple, holds aloft his own hammer, and embraces his calling.

Not all clerics of Reorx embrace the forge-fires, however. Several achieve prominence and closeness to their god in other crafts, such as carpentry, milling, and even brewing. These priests, known to the greater Holy Order as the Left Hand of Reorx, are not as numerous but do embrace the power of creation that stems from their divine patron.

Preferred Vestments

The priests of Reorx wear a gray tabard over red robes and a steel *medallion of faith*. Apron and red trousers are worn when working or discussing their work.

Prayers and Rites

Clerics of Reorx are expected to work the forge from morning to evening, unless presiding over one of the church's ceremonies, such as naming babies, blessing steel, or other community events. After the work in the forge is done, the cleric prays for his spells in the evening.

Most prayers to Reorx take place over the work the cleric is doing, which includes blessings, invocations, warding against poor treatment, oaths, and so forth. Even a priest's evening request for spells is usually done by the forge, if not during the process of crafting something.

Holy Days

Harnkeggerfest, from the 9th to the 13th of Rannmont, is a hill dwarf festival that is presided over clerics of Reorx and usually involves great festivities. Reorx's clerics use the opportunity to take vows of service from prospective initiates and catch up on business from the previous year.

The 19th of Chislmont is the holiest of days dedicated to Reorx. This is *Forgeday*, or the *Ceremony of Admission*, whereby smiths of all races open their sacred forges and invite their brother clerics into them, as well as bestowing the rank of Smith Disciple upon initiates who have proven themselves. Many of Reorx's clerics choose this day to finish great projects, such as their yearly masterwork item or (in the case of gnome clerics) the latest iteration of their research.

Quests and Tasks

Each year, a cleric of Reorx creates or completes a masterwork item, usually a weapon, suit of armor, or similar crafted work of quality. In many cases the cleric takes this a step further, investing his faith and spirit within the item to make it magical. This item usually remains in his possession as a reminder of his ongoing efforts to better himself.

At least once in his life, a cleric of Reorx strives to achieve his masterpiece, which in almost every case is lasting, durable, and extraordinary. Those priests who have the ability to craft wondrous or magical items use the opportunity to produce the pinnacle of their craftsmanship; others present to their peers their finest item of skill and renown, for the benefit of the church and the people they serve.

Allies

The church of Reorx works well with most of the other neutral churches, if their paths cross. Shinare's Holy Order is the most commonly associated church, with Sirrion's a close second. Of the other churches, Kiri-Jolith stands out as a frequent ally, if only because the human branch of the church of Reorx has a longstanding arrangement with the Jolithans when it comes to magic weapons and armor.

The Holy Order of Reorx has great political influence among the dwarves and gnomes. This is much less the case outside of those communities, but the Holy Order only needs to push the Thane of the dwarves a little to act in the god's interests with other races, dwarven diplomacy notwithstanding.

Enemies

Reorx's clergy are not directly opposed to any group, although they fight the minions of Chaos without hesitation and confront the agents of such evil gods as Sargonnas, Chemosh, and Morgion when encountered within the dwarven kingdoms. Often, a cleric of Reorx is brought into conflict with another group through his association with others who oppose that group, rather than because of any existing antagonistic relationship.

Mysticism and Magic

As the Holy Order of Reorx views ambient magic as the result of their god's creation of the world, they are very interested in what can be done with it. They fear that Chaos has altered it to the point of great risk, but given that such beings as the Scions have enjoyed a long relationship historically with the Reorx priesthood, it would seem that sorcerers and mystics have little to fear from them.

Wizards, on the other hand, are a constant source of antagonism. Reorx's priests make magical items and wondrous artifacts without arcane magic and do not see the need to use it. In addition, most dwarven wizards hail from the dark dwarf clans, malevolent and bothersome savants who create unrest. Reorx and Lunitari have had common interests in the past, so a cleric of Reorx will work with a Wizard of High Sorcery if he must.

Typical Priest of Reorx: Human cleric 5 of Reorx; CR 5; Medium humanoid (human); HD 5d8+10; hp 36; Init -1; Spd 20 ft; AC 18, touch 9, flat-footed 18; Base Atk +3; Grap +5; Atk/Full Atk +7 melee (1d8+2/x3, *+1 warhammer*); SA spontaneous casting, turn undead 4/day (+1, 2d6+6, 5th); SQ —; AL N; SV Fort +6, Ref +0, Will +6; Str 15, Dex 8, Con 14, Int 10, Wis 14, Cha 12.

Skills and Feats: Appraise +4, Craft (blacksmithing) +10, Knowledge (arcana) +4, Knowledge (religion) +4. Craft Wondrous Item, Martial Weapon Proficiency (warhammer), Weapon Focus (warhammer).

Cleric Spells Prepared (caster level 5): 0—*create water*, *detect magic*, *mending*, *resistance*, *virtue*; 1st—*bless*, *command* (DC 13), *endure elements, magic weapon*[D], *remove fear* (DC 13); 2nd—*bull's strength*, *find traps*, *make whole, produce flame*[D]; 3rd—*resist energy (fire)*[D], *stone shape*.

[D] Domain spells. **Domains:** Fire (turn water creatures or rebuke fire creatures 4/day), Forge (+2 bonus on Appraise and Craft checks relating to stone or metal).

Possessions: Masterwork half-plate, heavy steel shield, *+1 warhammer, unguent of timelessness, medallion of faith*.

Church of Sargonnas

The clergy of the Red Condor has traditionally never been thought of as widespread outside of the minotaur isles, but this is not the case. In truth, all races have included those who worship Sargonnas, especially in his aspect as the champion of vengeance and the harbinger of swift and brutal victory against those by whom they have been wronged. This noticeable difference from the minotaur view of Sargas, the dark and honorable horned warrior, has led to battles both ideological and physical. Despite this, all branches of the church will ally with each other to fight a common threat.

History of the Church

Sargonnas first lent his sponsorship to human warriors and bounty hunters, men and women obsessed with bloodshed whose cool and calm exteriors hid a seething thirst for destruction. Worship of Sargonnas was sparse, and often the god spread his faith by speaking to the survivors of bloody swaths that yet another of his followers had carved. In some ways, the oft-intertwined killings of followers seeking vengeance against other followers set the path for the church.

The birth of the minotaurs has been one of the key dividing issues of the church. While most races and even the great sages in the Library of Palanthas attribute the creation of the bull-headed creatures to the passage of the Graygem across Ansalon, the minotaurs tell a different story; according to their tales, their race was handmade by Sargonnas, who had tired of the petty and bitter infighting amongst his human followers. They say he wanted a race of worshippers who better exemplified his ideals of courage, honor, and militancy. Whatever the reason, the worship of the dark god truly began to flourish under this new race, whose ferocity and tenacity pleased the Red Condor. In fact, the minotaurs so completely incorporated the worship of the god into their culture that they came to know him by another name—Sargas.

The worship of Sargas truly began to be formalized when the minotaurs gained freedom from their ogre masters and moved to the east to found their own homeland. There they isolated themselves from the "heretics" who knew him as Sargonnas, and insisted on seeing him as little more than a god of petty vengeance. But as the warring race began to grow and consolidate its power, a great threat emerged in its vicinity as the power of Istar reached across the land. In an endless pursuit to purify the world, the Kingpriests declared war against all races of evil, enslaving many minotaurs while trapping the rest in their homeland.

The future seemed uncertain for the church of Sargonnas until the Cataclysm happened, wiping out their human enemies, and isolating the minotaurs from the lesser races of the world.

The Church Today

Minotaur followers of Sargonnas recently faced a great battle as they focused all of their power on opposing the Forerunner movement, a religion based on ancestor worship that was started by Nephera de-Droka, mate to the late Emperor Hotak. The church trod a fine line and for once in its history acted cautiously, lest hekturians of the emperor came in secret to kill the dissenting priests.

Non-minotaur worshippers of Sargonnas on the Ansalonian mainland are also on the rise, particularly amongst a small group of elves known as the "Cult of the Bloody Condor" that seek vengeance against the very minotaurs who have taken over Silvanesti. As always, the blood and loss of recent war has paved the way for new converts to the worship of Sargonnas.

Places of Worship

Any place where blood has fertilized the land is an area holy to Sargonnas. Even the site of a losing battle has been consecrated by the minotaurs; they say that the honor, blood, and courage of loyal followers only serves to strengthen the greater glory of Sargas.

Actual physical temples and shrines tend to be ornamented with tools of war—weapons wielded by warriors in service of the church adorn the walls, skulls of worthy enemies are placed prominently to demonstrate that not even the strongest enemies of Sargas can ever prevail against the god for long. The architecture is angular and harsh and the temple itself austere, in keeping with the religion's tenet that striving for luxury and comfort can only lead one to wither away into weakness.

On the mainland there are notably few temples dedicated to the dark god, although one can usually find a small shrine where the bereaved and the bounty hunter alike call upon Sargonnas to aid them in whatever quest lies ahead.

Cleric Training

Initiation into the church of Sargas is a brutal ordeal. Long months are spent in martial training; regimented battle drills are conducted, with the initiates bellowing sacred passages with each formation. As the training goes on—always a mix of spiritual and militant awakening—it grows more and more dangerous. Initiates must eventually fight each other in battles that occasionally leave some maimed. At the end of training, each initiate must face a standing priest in the church. Though the battles are always uneven, the goal is to see if the trainees can survive with a master of battle for a full five minutes. Those who live often have multiple broken bones and injuries, but they are now full-fledged members of the clergy.

Non-minotaurs tend to take a less brutal approach in initiating new members. Often all that's required for initiation is to murder a creature or person somehow symbolically tied to whatever entity or group the initiate hates—perhaps a single Solamnic farmer in lieu of a particular knight, or wyrmling dragon instead of a dragonlord.

Prayers and Rites

Members of the church aren't very introspective. The short, simple prayers cut straight to the point and

consist of petitions to the Red Condor, ended with the speaker pleading, "by your will I have the strength to prevail." Before particularly grueling or important battles, worshippers of Sargonnas will form oathsworn groups and each will cut his palm with a dagger, bleeding into a basin. After all have bled into the basin, the worshippers will take turns drinking from the basin. It is said that Sargonnas blesses each warrior uniquely in battle, and that through this ritual each warrior is able to call upon the unique strengths and gifts of the others in service of their god.

Preferred Vestments

Priests of Sargonnas wear sleeveless hooded red tunics, black skirts, and an iron *medallion of faith*. In the past, minotaur priests of Sargas have taken to wearing red and black armor instead of tunics, but there are few actual differences in clerical attire between the minotaurs and other races.

Holy Days

The oldest holy day in the minotaur church of Sargonnas takes place on the first of Argon. Known as the *Dakatos Hapterak*, or the Day of Broken Shackles, it celebrates the minotaur's ability to thrive and prosper after periods of enslavement, starting with their servitude to the dwarves. The holiday is also celebrated by non-minotaurs as a testament to the ability of the strong to control their own destiny and future, and it is seen as a time of renewal for the faithful to realign themselves to their god.

One holy day that both originated and is still practiced outside of the minotaur segment of the church is *Sargonnas's Gauntlet*. On this day, celebrated on the eighth of Hiddumont, worshippers engage in solitary personal tests of endurance. A small body of practitioners uses the holiday to provoke a spirited and intense fight with an innocent—and intentionally lose so that others may feel the bloodlust call of the Red Condor.

Quests and Tasks

Quests granted by the clergy of Sargonnas are always military and conquest-based. Usually it involves sending out a solitary warrior or a small group of faithful to hunt down an immediate threat to the church. These "hunting" missions are expected to be incredibly violent and brutal—often leaving behind a trail of bodies completely unrelated to the actual task at hand. The church sees this byproduct as part of Sargonnas's will to ensure that only the strong in the world survive. Individuals strong enough to stand up to the might of the god's faithful followers must surely be only a step away from finding Sargonnas themselves.

Allies

Of the Holy Orders, the church of Sargonnas is most closely aligned with the church of Zeboim, whose winds and waves can mean life or death for a minotaur crew. Historically, the church also provided support for the worshippers of Takhisis when needed. Otherwise the church, like its patron deity, maintains a tradition of fierce independence, unwilling to become beholden to any other group.

Enemies

Since its restoration, the church of Sargas has dealt with the Forerunner sect that spread across Mithas and Kothas following the coronation of Hotak as emperor. Given the powerful backing that the Forerunners had, the church had to choose its battles carefully. Its primary strategy when dealing with this sect, as with any other competitor, was to rekindle faith in Sargas among the minotaurs who live on outlying colonies. The many small island settlements and the colonies in Sargasanti were far away from the direct watch and power of the Forerunners.

Waging a religious war is nothing new to the church of Sargonnas, whose other primary enemy comes in the form of the church of Kiri-Jolith. Millennia ago, Kiri-Jolith was able to corrupt minotaur society, preaching a message of honor and battle, but one without the excess of needless death. The church has managed to keep the worship of Kiri-Jolith on the isles down to an insignificant fraction, causing most worshippers of Kiri-Jolith to flee into areas where they may find greater acceptance.

Mysticism and Magic

The church of Sargonnas begrudgingly used mysticism during the early Age of Mortals in the absence of their god. With his return, however, the church has shown nothing but utter contempt for practitioners of mysticism who fail to see that ultimate strength can only ever flow from Sargonnas. Should any member of the clergy find a follower practicing mysticism, death is dealt quickly to the traitor.

The Sargonites also hold an unfavorable view of arcane magic users as cowards. The pursuits of wizards and sorcerers are seen as pathetic and foppish fools, attempting gather strength where none exists. Arcane magic is seen to be an artifice of weak gods, whose followers are afraid of calling upon true divine might or wielding real, solid weapons.

Typical Priest of Sargonnas: Human cleric 3 of Sargonnas; CR 3; Medium humanoid (human); HD 3d8+6; hp 23; Init +0; Spd 20 ft; AC 15, touch 10, flat-footed 15; Base Atk +2; Grap +4; Atk/Full Atk +6 melee (1d12+4/x3, *+1 greataxe*) or +0 grapple (1d6+2, armor spikes); SA spontaneous casting, rebuke undead 4/day (+1, 2d6+4, 3rd); SQ —; AL LE; SV Fort +5, Ref +1, Will +4; Str 15, Dex 10, Con 14, Int 8, Wis 13, Cha 12.

Skills and Feats: Intimidate +4, Knowledge (religion) +3, Sense Motive +2. Cleave, Improved Sunder, Martial Weapon Proficiency (greataxe)[B], Power Attack, Weapon Focus (greataxe)[B].

Cleric Spells Prepared (caster level 3): 0—*detect poison*, *light*, *mending*, *resistance*; 1st—*cause fear* (DC 12), *lesser confusion*[D] (DC 12), *doom* (DC 12), *protection from good*; 2nd—*shatter* (DC 13), *spiritual weapon*[D].

[D] Domain spells. **Domains:** Passion (3 rounds/day, act as if under effects of *rage* spell), War (Bonus Martial Weapon Proficiency and Weapon Focus in greataxe).

Possessions: Masterwork spiked breastplate, *+1 greataxe,* manacles, thunderstones (4), *potion of cure moderate wounds, medallion of faith*.

Church of Shinare

Shinare's Holy Order was founded upon the principles of honest communication, negotiation, and transaction between those who have something of value and those who want it. Although it sounds like a faith based solely on profit, this is not the case. Rather, Shinare's clerics are masters of finding solutions to problems of inequity, both fiscally and spiritually. It is very much a church with devoted and deeply religious members, and one that has grown sharply in recent years.

History of the Church

Prior to the Cataclysm, the temples of Shinare attracted a strong following among the merchants of Ansalon. Even in mighty Istar, her faith was very popular, despite its tenets of neutrality and enterprise. She was called upon regularly by both merchants and their customers, for all transactions are considered blessed by her invocation.

With the return of the gods following the War of the Lance, the church expanded rapidly, especially in Solamnia and Thorbardin. Even after hundreds of years, her faith blossomed with the War's end. Among the many mercenaries and sellswords that arose from the war, Shinare's worship was common, and clerics devoted to her also rose from their numbers. Thus, travelling caravans and merchant vessels enjoyed both the spiritual and physical protection of the goddess.

During the time between the War of the Lance and the rise of the Knights of Takhisis, Shinare's priesthood was the strongest advocate of progress and industry. Its ministries contributed to the refinement of many trade networks, businesses, and approaches to commerce, and great cities such as Palanthas and Gwynned grew closer together, their isolationist policies steadily replaced by mercantile profits.

The Church Today

After the Chaos War, when prayers to Shinare went unanswered, her priesthood was quick to regroup and commit to an extensive secular tradition. Mercantile guilds, chapter houses, and temples to Shinare were kept open, and when mysticism was discovered it became a tool to endorse and support Shinare's principles, even if she was perceived to have abandoned the world.

This may have been seen as a broken contract by some of her less-devoted faithful, but the rest understood that there was a specific reason for her departure—an agreement with Chaos. Ironically, the priests of Shinare were among those who most readily accepted this explanation even though it later turned out to be false.

Because of their relatively stable organization, when Shinare finally returned to Krynn she found her clerics ready and willing to once again commit themselves to her service. This, combined with increased economic needs in the war-torn and devastated landscapes and settlements of the Age of Mortals, has invigorated her faith and encouraged it take root in areas such as Solamnia, fulfilling certain spiritual needs created by the absence of the gods for the past forty years.

Places of Worship

Shinare's temples are usually paired with moneylending institutions, contract houses, guild halls, mercenary chapter houses, and even shipping companies. They are most often circular structures, with outer rooms, galleries, and workshops surrounding a central worship chamber.

Cleric Training

Shinarean priests are recruited by church elders from a pool of likely candidates that is collected over the course of the year by the priesthood. Most of the candidates in the pool are promising sons and daughters of merchants, nobles, or artisans, and a lengthy approval process is undertaken by the church and the candidate's immediate family or sponsor. Because of the intensive recruitment process, and the possibility of not being selected, aspirants are almost universally dedicated and hard-working individuals with a real desire to succeed.

Once a candidate is selected and approved by the elders, his or her training begins in earnest. Depending on the era, this can take as little as a month or as long as three years; some priests never consider themselves to have completed their training, even on their deathbeds. A cleric of Shinare is expected to invest his or her time expanding business opportunities, offering diplomatic services, or conducting other duties pertinent to the Holy Order both during training and afterward. Yearly reviews of their performance are carried out by the elders, which can greatly affect a cleric's status in the Holy Order and the length of their religious education.

Preferred Vestments

Shinare's clerics wear fine robes of cloth-of-gold, a brown ermine-trimmed hood, jewelry, and a gold *medallion of faith*. Shinarean priests are usually fairly affluent and reflect this in their vestments.

Prayers and Rites

Clerics of Shinare pray for their spells in the evening, at close of business. Prayer includes recitation of core principles and articles of faith, and promises are made to Shinare to uphold her contracts and covenants. Clerics frequently tithe a portion of their income to local temples when traveling, and a slightly more significant amount of their income to their home church. This money is seen as a legitimate and respected offering, not a bribe, for it is wealth earned by the cleric's own efforts while acting in Shinare's name.

Clerics of Shinare might be called upon by merchants, nobles, and other patrons to conduct lengthy rites of contractual obligation, the sanctifying of signatures, or the blessing of new business partnerships. Once a year, on the

Day of Hearing, the church in every major town or city opens its doors for the populace to bring their contractual grievances to Shinare's altar, there to be given advice, counsel, and support from the Archmaster. This involves very complicated rituals, known only to upper-level clerics, as a way of keeping younger clerics in line.

Holy Days

The *Day of Hearing* occurs on the 8th of Sirrimont, and is the holy day of the faith; it is mentioned above under "Prayers and Rites." On the Day of Hearing, the clergy hears various problems from locals and listens to presentations on new enterprise that might interest the church.

The *Golden Week* lasts from the first of Sirrimont to the fifth. During this time, the cleric fasts and starts taking an inventory of his wealth. He also makes plans for the next year and sees how his investments are paying off. This is a private ceremony but, on fifthday, the cleric entertains friends and fellow Shinarean priests in celebration of his insight, fortune, and social success.

Quests and Tasks

Clerics of Shinare work hard to amass wealth and prestige, but they understand that the path to Hiddukel is also paved with steel. They are the principal founders of many ventures on Krynn, for their scriptures tell them that their work must serve the community they live in.

Some clerics travel the world, helping merchants and storekeepers for small fees. These mendicant merchant-priests are a welcome sight in many cities and small towns, as they act as moneychangers and end disputes between merchants. All clerics of Shinare are expected to pursue their own mercantile or diplomatic careers as well as serve in the priesthood, and there are few guilds or syndicates on Ansalon that are not served by the support of a cleric of Shinare.

Allies

In the past, the Church of Shinare's greatest allies among the Holy Orders have been those of Reorx and Sirrion. The latter surprises many secular groups because, at first glance, these churches have nothing in common. In truth, the clerics of Sirrion are highly important to those of Shinare, for they bring about much-needed change and maintain a constant, if sometimes tumultuous, dynamic in society that supports the kind of economic diversity that Shinare's clerics need.

In the Age of Mortals, especially in the years following the return of the gods, Shinare's clergy will grow closer and form stronger relations with the mainland Solamnic Knights, aiding the military order in their re-establishment, and securing assets and supply networks to provide regulated trade and dependable defense in the region. Indeed, talk has been overheard that the higher echelons of the Church of Shinare have positioned their goddess as the replacement in the knighthood for Paladine. Whether this is just market speculation, or creative public relations, is still unclear.

Enemies

Hiddukel's cult is the Holy Order of Shinare's greatest foe. Their relationship is so hostile and abiding that they have even been known to infiltrate each other's Holy Orders in an effort to undermine their foe. Shinare's clerics never resort to criminal or unprofessional behavior, but the line is routinely approached where Hiddukel's order is concerned.

The Church is frequently at odds with minor nobles, robber barons, and shifty merchant princes in parts of Ansalon, individuals who would prefer not to have the Goddess of Fair Trade oversee their crooked deals. Even without Hiddukel's influence, mortals are capable of sufficient greed to occupy any champion of Shinare for his entire career.

Mysticism and Magic

Because of the relatively smooth transition from clergy to secular organization and back, with mysticism as a tool for managing that change, Shinare's church holds little disdain for the use of ambient divine magic. Most, if not all, of her followers converted back to using her miracles once her planet again traveled the sky, but no persecution was instituted, no inquisition conducted. If a mystic can carry out their activities with Shinare's tenets in mind, then their help is appreciated; however, they would still be considered lay members rather than ordained clerics.

Arcane magic, no matter the source, has been looked upon by Shinare's clergy as everything from an instrument of enterprise at best, to a frustration at worst. Mages need supplies, just like any other professional, and the Church has its influence over the spell component, potion-brewing, and scroll-engraving businesses. The distinction between the gods-granted magic of wizards and the Chaos-influenced powers of sorcerers is still enough to tilt the situation in the wizard's favor. Shinare's clergy frowns upon anything that could introduce a significant unchecked risk to the market.

Typical Priest of Shinare: Human cleric 4 of Shinare; CR 4; Medium humanoid (human); HD 4d8+4; hp 25; Init +1; Spd 30 ft; AC 16, touch 11, flat-footed 15; Base Atk +3; Grap +2; Atk/Full Atk +5 melee (1d6, *+1 light mace*) or +5 ranged (1d8/19-20, masterwork light crossbow); SA spontaneous casting, rebuke undead (+4, 2d6+6, 4th); SQ —; AL LN; SV Fort +4, Ref +2, Will +6; Str 8, Dex 12, Con 10, Int 14, Wis 14, Cha 15.

Skills and Feats: Appraise +9, Diplomacy +12, Knowledge (history) +9, Knowledge (religion) +9, Listen +4, Profession (merchant) +9, Spot +4. Alertness, Skill Focus (Diplomacy), Weapon Finesse.

Cleric Spells Prepared (caster level 4): 0—*create water*, *detect magic*, *light*, *mending*, *read magic*; 1st—*command* (DC 13), *comprehend languages*[D], *detect chaos*, *protection from chaos*, *sanctuary* (DC 13); 2nd—*aid*, *eagle's splendor*, *make whole*, *zone of truth*[D] (DC 14).

[D] Domain spells. **Domains:** Commerce (+10 bonus on Profession skill checks made to earn a living, Appraise is a class skill), Luck (1/day, reroll a die roll, take new result).

Possessions: Masterwork chain shirt, buckler, *+1 light mace,* masterwork light crossbow, 10 bolts, 10 adamantine bolts, *medallion of faith*.

Church of Sirrion

Sirrion's church is a flickering flame in the darkness for many, drawing in the faithful for its sheltering, resassuring light. However, it is not one that actively seeks to swell its numbers unless the more lawful and orderly churches, such as the Holy Order of Shinare, are showing signs of growth. Rather, the Holy Order of Sirrion operates as the eternal guiding light for mortals through the turmoil and trials of the ages. Members come and go, but the flame always burns.

History of the Church

Before the Cataclysm, Sirrion's faithful were most numerous in places where creativity and natural beauty flourished, where change was seen as a vital element to growth. Followers of all races tended to construct shrines in out-of-the-way places, near natural sources of heat or in underground grottoes with natural chimneys. The brightly-colored priests fulfilled many roles, from entertainers in passion plays and midsummer rituals, to rabble-rousers and opponents of oppression in larger cities. The fire of Sirrion was a dancing candle across the world, until the Kingpriest sought to snuff it out.

Istar had its own light, the majesty of Paladine and, although the Holy Orders of Good had no reason to oppose Sirrion on a theological basis, hardline clerics and Kingpriests began to notice the disruptive political influence the Sirrionites had in smaller settlements. The radiance of Istar drove Sirrion's church to the very edges of the empire and beyond, leaving it to smolder there until the Cataclysm.

In the Age of Despair, Sirrion's faith was barely remembered. With the coming of the words of Truth during the War of the Lance, Sirrion's worship bloomed anew as mortals grasped for the light of passion's flame. In the wake of the fiery destruction left by the Dragonarmies, Sirrion's new clerics helped heal communities who had lost their homes and families to fire, bringing understanding of the need for balance and constant change, even in times of harmful struggle. The gnomes and dwarves rekindled their reverence for him as a god, and not merely as an abstract concept, as he had become after the Cataclysm.

In the period between the Blue Lady's War and the Chaos War, the Sirrionites continued to ignite once again the creative fires of their faith in the world's darker corners. The lessons of Istar were remembered, however, and while the faithful continued to challenge established authority, sow the seed of dissent in their celebrations, festivities, and performances, and encourage the transformation of the soul, they no longer gathered in large enough numbers to present a threat to the larger churches.

Unfortunately, this meant that when the oppressive heat of the Summer of Chaos arrived, and Chaos was released from his prison in the Graygem, Sirrion's faith was not nearly as well-established as it could have been. Valiant opposition to the raging fires and the treacherous minions of Chaos were seen all across Ansalon on the part of the Sirrionites, but many lost their lives in the struggle. When their divine patron left the world, most felt that the flames had truly been snuffed out of the Order.

The Church Today

The Holy Order of Sirrion faces a very difficult and prolonged challenge in the Age of Mortals: restoring itself to sufficient size and numbers to encourage the diversity within its own ranks that it needs to survive. The mistrust of Chaos hangs over the heads of the Sirrionites, as Chaos came in the form of a flaming giant, and the association is too strong for many survivors of the War, or young would-be acolytes who have heard the horror stories, to avoid.

Small, passionate groups of Sirrionites have formed in many cities, especially in the east and south, with the hope of addressing the major problems that have stricken the Order since Sirrion's return. Most of his clerics are positive and optimistic but, by necessity, they are also radical and somewhat fundamentalist individuals, more extreme in their beliefs than priests of other eras. This in and of itself may one day lead to both internal and external conflict.

Places of Worship

Sirrion's shrines can be found both above ground, in the form of pavilions or open-roofed amphitheatres, or below ground, as long, low-ceilinged catacombs, lined with stone benches and vented by chimneys. All of them have an everburning flame, tended by younger priests and priestesses who are overseen by the Firemaster of the shrine's chapter.

Many of these shrines are thousands of years old, abandoned on occasion in years of waning or absent faith, recovered later when the Church had risen from the ashes. The largest and most elaborate are in the lands of Khur, Kharolis, and Northern Ergoth, but new shrines have been established in places such as Icereach and Neraka in the current era.

Cleric Training

Sirrion's faithful feel a burning call to worship, but a lifetime of service is never required. There is no formal training, no single holy text. Creative expression and indulgence is the key to growth within the church.

Some come to the church as youths, full of passion and creative energy, and these acolytes are given free reign to explore their faith and establish their own circle of devotion to the Flowing Flame. Others come later, seeking solace in the fires of Sirrion after a lifetime of tragedy or oppression. These older individuals form more mystical and introverted circles, acting as oracles, guides, and protectors in desperate areas.

Preferred Vestments

Sirrion's priesthood typically wears flamboyant vestments, such as flowing red and yellow silk robes, with a copper *medallion of faith*.

Prayers and Rites

Clerics of Sirrion tend an everburning fire in their homes and temples. Each day, the cleric stokes the flames of the devotional braziers in the morning, when an appeal for spells is made. During the afternoon, the cleric tends to communal fires, such as those in a smithy, tavern, or other public places, so that the fires do not lose control. For safety, the ritual flames are banked before sleep, just as are all hearths at work and home.

Sirrion's rituals are either lusty, passionate affairs with dance, music, and bonfires, or deeply spiritual and mystical gatherings with thousands of candles and the faithful in hooded red robes. The needs of the day dictate the form of worship. No specific holy rites are common to all sects of the church, and indeed spontaneous prayer and ecstatic song are the only standard.

Holy Days

On the *Eternal Day*, the 1st of Sirrimont, the clerics of Sirrion renew the spells that let the eternal fire flare. Solstices and equinoxes are holy days for the clerics, regarded as significant for their representation of ongoing transformation and the cycle of seasons.

Quests and Tasks

Sirrion's clerics are told to foster creativity, fearlessness in the face of change, and a love of life and beauty. Their trials and quests are rooted in these beliefs. Some Sirrionites spend years going from place to place, arousing the flame within a community before leaving. Others operate in larger cities or wider areas, becoming local celebrities.

Sirrionites also double as wardens and firefighters. Whenever a fire appears and rages beyond control, they will extinguish it, taking away a brazier or torch out of respect. If the fire threatens buildings or fields in need of renewal, but no lives are in danger, the cleric will do nothing, letting the fire clean the old and bring the new. This can bring the Sirrionites into conflict with those who see fire as an instrument of devastation, which destroys the quality of life as it destroys a person's or community's possessions and livelihood, however temporarily.

Allies

The church of Sirrion has long held close ties to that of Shinare, which may seem ironic given the two churches' extremist views on order vs. chaos. Each serves to invigorate the other, sometimes giving assistance, sometimes acting to oppose the other's dominance. They form a microcosm that exemplifies the Balance.

Sirrionites also work well with the faithful from the Holy Orders of Reorx, Branchala, and even Sargonnas. Alliances such as these are often formed purely on the spur of the moment, and can easily fall apart based on the individual whims of the Sirrionite priests involved. The same is true for any other organization or group on Krynn, all of which are potential allies based on the specific circumstances.

Enemies

Sirrion's greatest foes are those who abuse fire, pervert change, or restrict transformation when it is needed. Because of the chaotic nature of the Church, this means that aristocrats, governments, local institutions, members of lawful churches, and even wizards have become enemies of Sirrion's faithful. Most frustrating for these opponents is the Sirrionite tendency to not hold grudges for too long, which can mean that a cleric of Sirrion that lead an assault on a local mayor's office one year is eagerly helping and supporting the same mayor the next.

Mysticism and Magic

The Holy Order of Sirrion has no official stance on wild magic, and indeed it is unlikely that it could marshal together a consensus even if it tried. Many fire mystics turned to Sirrion's faith after the War of Souls, although just as many remained as mystics and were accepted by the Holy Order as associates and lay members. The same is true of bards and sorcerers, especially those who favor pyromancy or transmutation. In general, however, given the dangerous associations that sorcerers in particular have with the mad god Chaos, Sirrionites are less likely to welcome them without question into their fold.

The church approves of alchemists, transmuters, and other arcane types who promote change and growth through such craft. The Order of Red Robes, especially, is looked upon favorably by the priesthood, but Sirrionites do not distinguish between legitimate members and renegades when it comes to wizards.

Typical Priest of Sirrion: Human **cleric** 5 of Sirrion; CR 5; Medium humanoid (human); HD 5d8-5; hp 21; Init +2; Spd 30 ft; AC 16, touch 12, flat-footed 14; Base Atk +3; Grap +3; Atk +4 melee (1d4/19-20, masterwork dagger) or +6 ranged (1d4/19-20, masterwork dagger); Full Atk +4 melee (1d4/19-20, masterwork dagger); or +4/+4 ranged (1d4/19-20, masterwork dagger with Rapid Shot); SA spontaneous casting, turn undead 5/day (+2, 2d6+7, 5th); SQ —; AL CN; SV Fort +4, Ref +4, Will +7; Str 10, Dex 14, Con 8, Int 12, Wis 14, Cha 15.

Skills and Feats: Bluff +6, Craft (alchemy) +5, Gather Information +4, Knowledge (history) +5, Knowledge (religion) +5, Perform (oratory) +6. Point Blank Shot, Quick Draw, Rapid Shot.

Cleric Spells Prepared (caster level 5): 0—*detect magic*, *cure minor wounds*, *guidance*, *light*, *purify food and drink*; 1st—*charm person*[D] (DC 13), *endure elements*, *entropic shield*, *magic weapon*, *remove fear*; 2nd—*cure moderate wounds*, *enthrall* (DC 14), *produce flame*[D] (DC 14), *resist energy*; 3rd—*searing light* (+5 ranged touch), *suggestion*[D] (DC 15).

[D] Domain spells. **Domains:** Charm (1/day, increase Charisma by +4 for one minute as a free action), Fire (turn water creatures or rebuke fire creatures 5/day).

Possessions: Masterwork studded leather armor, light wooden shield, masterwork daggers (3), flasks of alchemist's fire (2), sunrods (2), *cloak of resistance +1*, *medallion of faith*.

Church of Takhisis

The dark clergy of Takhisis worshipped its cruel and calculating queen almost as much as it feared her. Priestesses slavishly devoted themselves to their goddess, but betrayed one another without a moment's hesitation. Adherents to the faith corrupted honorable knights, tortured the loved ones of the innocent, and subverted the ideals of local townsfolk to achieve their goals.

Brutal races such as ogres and goblins often joined the unholy church to gain power over their peers, but the clergy accepted anyone who wanted to spread suffering and despair. Dark priestesses were exceptionally wicked individuals who were more than ready to charm and

murder foes in the same breath. The church, like the goddess herself, sought absolute power and the total domination of Krynn. Now, with the death of the Queen of Darkness, all that remains are isolated factions of wickedness and ill-deed, carried out by individuals who have lost their powers and look out into the night in fruitless hope of their patron's return.

History of the Church

Takhisis sought dominance over Krynn for millennia, and her church proved itself no different. Ogres began enslaving other races shortly after the first temple was built in Garantha (later known as Kernen), though their decadence brought about their own downfall. The church was nearly crippled as a result, though it eventually recovered through an influx of corrupted humans. The first and second Dragon Wars certainly worked in Takhisis's favor, but the church would not form a unified front until the onset of the Third Dragon War. For the first time, Takhisis gathered her myriad forces with one goal in mind, but her plans were thwarted by Huma Dragonbane. The church faltered with the goddess's banishment, and was nearly hunted to extinction during the reign of the Kingpriests.

The impending Cataclysm was a brilliant opportunity for Takhisis. Her schemes began anew, and she rebuilt her forces in preparation for what was to become the War of the Lance. Years later, she gave Ariakan her blessing to form the Knights of Takhisis. The revitalized church struck once again, and may well have succeeded, had Chaos not been freed from the Graygem. Ever the opportunist, Takhisis set a second plan in motion, one that ultimately resulted in the theft of Krynn itself. Thus began the Age of Mortals.

The Church Today

As Priestesses of the One God, the Takhisian clergy was irrevocably shattered upon the goddess's mortality and subsequent death. Members of all the other faiths hunt the few remaining priestesses, though some charismatic individuals have managed to worm their way into the clergy of other dark deities. A few self-reliant clerics have discovered their own epiphanies and become mystics dedicated to darkness and suffering. A handful of individuals ascribe their abilities to their ardent belief that Takhisis remains in the world. Despite these stragglers, the church of Takhisis is no more.

Places of Worship

As the dark pantheon's dominant member, Takhisis often demanded the construction of elaborate structures in her name. Temples constructed to her in the Age of Dreams were wondrous affairs that held the same dark beauty possessed by the goddess, but the secrets of their construction faded with the fall of ogre civilization. Some cathedrals were built for defense, while others, such as the cube-shaped temple in Palanthas, have yet to reveal their secrets. After the Second Dragon War, Takhisis acquired a fondness for desecrating other temples and using them for her own benefit. Both goddess and church considered this a reminder of the Dark Queen's supremacy, and this practice continued until her demise.

Shrines were little more than poor substitutes for temples, but were necessary in locales strongly dedicated to Light or Balance. The Knights of Takhisis built a number of shrines to demoralize the resolve of captured cityfolk, but most of these were destroyed after the War of Souls. Her dragon-shaped shrine in Palanthas unsettles those who wander too close, but the people of the city have not yet decided to tear it down.

Cleric Training

Potential converts simply dedicated themselves to serving the Dark Queen, then received their *medallions of faith*, suffering only the mental molestations of other clerics who telepathically investigated their intent.

Despite this quick rite of conversion, all clerics soon underwent the first of many tests of faith. A cleric's first duty often involved the ritual murder of a lover or family member, reinforcing the belief that Takhisis came first and last.

Takhisian priestesses carefully studied the darker emotions of anger and betrayal, though few could ever understand the concept of love. Desire and lust were tolerated and sometimes encouraged as useful tools, whereas love was a weakness that could not be tolerated. The church encouraged its members to make use of every asset, and some disciples practiced the arts of seduction to draw potential converts.

Preferred Vestments

Takhisis's dark pilgrims wore black-hooded robes emblazoned with the black crescent, and a blackened silver *medallion of faith*. Priestesses of the One God had nearly identical vestments, with the black crescent replaced by the symbol of a lightning-struck skull.

Prayers and Rites

Most prayers to the Queen of Darkness were of a self-deprecating nature and espoused the supremacy of Takhisis while belittling the individual priest. Clerics received their spells through the Litany of Might, performed during the midnight hour. This rite praised the goddess, detailing how her dark gifts would be used in furtherance of the domination of Krynn.

During the War of Souls, priestesses of the One God gave thanks for her beneficence and prayed for those poor unbelievers who would nonetheless serve in the afterlife. Rites of the Bound Spirit saw infrequent use and were reserved for those who were part of the One God's greater designs. Those clerics who knew the One God's true identity venerated her as such, though such confessions were always made in secret.

Holy Days

Celebrated on the third day of every New Year, *Dark Day* was an unusually quiet time for the church. Its members engaged in wicked contemplation of old plots

and considered their role in the church's hierarchy. This recent holiday also commemorated Takhisis's eventual manifestation upon Krynn and is thus considered a dark celebration in its own right.

In stark contrast to Dark Day is a centuries-old ogre holiday known as the *Crushing of Hope*. The ogre nations of Blöde and Kern set aside their rivalries for three days in the harvest season so that all can participate in the sacking of human and elven settlements. Slaves are subjected to debasing contests and rituals, where the best possible outcome for the participants is a quick death.

Quests and Tasks

Blackmail, seduction, and treachery were enforced among the Takhisian clergy. Priestesses were expected to advance their personal status however possible, and their methods often included the sacrifice of friends and family. The Dark Queen discouraged the church's usual infighting while her plans were in motion, but ingenious betrayals and plots received attention and were even praised.

Clerics from smaller locales coerced or magically compelled their targets, while others sought more direct methods of control. All members of the faith were sent out to corrupt persons of influence, from bartenders to political figures. Servants of Paladine were prized targets, though only the most devious clerics were able to crack the faith of these Revered Sons and Daughters.

Above all else, the church sought a means of bringing Takhisis to Krynn. The clergy was fanatical in this regard, as it was rumored that whoever was responsible for Takhisis's entry into the world would rule it by her command.

Allies

The church of Takhisis had no true allies due to its self-serving nature, though it sometimes worked with other dark gods to fulfill mutual goals. These alliances frequently included the black-robed wizards of Nuitari, who were promised greater power for their cooperation. This partnership ended with the discovery of renegade wizards during the Third Dragon War, though Takhisis enlisted her son's aid once again in preparation for the War of the Lance.

The Dark Queen's tactics changed after her encounter with Ariakan and his insight concerning the nature of evil. She convinced the dark gods to follow her lead once more, though her Knights of Takhisis were wholly self-reliant. Of course, her theft of Krynn quickly dissolved all possible alliances.

Enemies

With the paranoia of Takhisis and the self-serving nature of her clergy, it is not surprising that all non-Takhisians were considered enemies of the church. Priestesses despised the Solamnic Knights from the moment of their inception, but utterly loathed them after it was learned that one of their kind stopped the Dark Queen's plans. True clerics were dealt with in any number of ways, even if they followed other gods of Darkness. Metallic dragons were also reviled, though the church could do little against such majestic creatures but rely on its own dragons of red, blue, black, green, and white.

Mysticism and Magic

The church viewed arcane magic as a powerful tool. Takhisis worked with her son Nuitari and his Black Robes, though she gained the wrath of the three moon-gods by redirecting their magic for her own ends, beginning with individuals such as Ariakas and ending with the creation of her own Gray Robes.

Primal sorcery was also viewed as a tool, yet one with a markedly different application. Takhisis introduced the knowledge of wild magic with the goal of forcing Krynn's spirits to steal the amplified magic at a later time. Mysticism, though an unexpected discovery, only served to expedite her return to power. As the One God, she was able to sway a number of mystics to her cause, further increasing her capabilities.

Typical Priest of Takhisis: Human cleric 3 of Takhisis; CR 3; Medium humanoid (human); HD 3d8; hp 17; Init -1; Spd 20 ft; AC 15, touch 9, flat-footed 16; Base Atk +2; Grap +3; Atk/Full Atk +4 melee (1d8+1, *+1 heavy mace*); SA spontaneous casting, rebuke undead 5/day (+4, 2d6+5, 3rd); SQ —; AL LE; SV Fort +3, Ref +0, Will +5; Str 12, Dex 8, Con 10, Int 13, Wis 15, Cha 14.

Skills and Feats: Concentration +6, Knowledge (religion) +6, Knowledge (the planes) +6. Augment Summoning, Spell Focus (conjuration), Spell Penetration.

Cleric Spells Prepared (caster level 3): 0—*create water*, *cure minor wounds*, *guidance*, *virtue*; 1st—*bane* (DC 13), *command*[D] (DC 13), *protection from good*, *summon monster I*; 2nd—*darkness*, *enthrall*[D] (DC 14), *summon monster II*.

[D] Domain spells. **Domains:** Evil (+1 caster level with evil spells), Tyranny (save DCs of all compulsion spells are at +2).

Possessions: Masterwork scale mail, large steel shield, *+1 heavy mace, pearl of power (1st level), medallion of faith*.

Church of Zeboim

As the manifestation of the concept of strife, Zeboim has encouraged a violent, bellicose church. Her clerics aggressively seek out not so much followers as servile sycophants. No sane sailor professes a love for Zeboim, but the majority offer prayers and sacrifices in order to appease the Goddess of the Storms, and her clerics are only too happy to help collect her extorted praises and monetary offerings.

History of the Church

The history of Zeboim's church is inseparable from the history of seafaring. As long as mortals have put to sea in rickety boats, they have prayed for fair weather and respite from tempests and storms. In seaports across the world, temples of Zeboim were established to take advantage of sailors' fears. As knowledge of and skill at sailing grew and maritime trade expanded, so did Zeboim's church.

Krynnish sailors of all races and cultures tend to be a superstitious lot, and many find that appeasing the moody goddess of the deep seems at least as effective as imploring the protection of Habbakuk.

Inland, her church has been far less successful. Away from the sea, those who live by nature's whim have generally favored Habbakuk and Chislev. Inland communities are far less likely to tolerate open temples of Zeboim than seaside communities. Still, there have been a few instances of Zeboite priests extorting tribute from lonely farming settlements; without proper offerings to his Lady (usually in the form of steel into his pockets) a Zeboite priest might call down a hailstorm, or a flash flood, or an early freeze to demonstrate the power of her spite.

Zeboim's church stood alongside that of her mother's in most of the eras in which Takhisis attempted to conquer the world. In fact, Zeboim's dalliance with the mortal Ariakas ultimately gave Takhisis her last great champion before Mina, Lord Ariakan, and the Zeboites were about as loyal to him and his Knights of Takhisis as an unorganized and unpredictable mob of berserkers and pirates could be. Zeboites were among the legions of Krynn's mortals who helped to drive off the encroachment of Chaos, but with Zeboim's apparent disappearance after the Chaos War, the cult was washed away from the world, abandoned by even the most devout priests.

The Church Today

Zeboim's new cult in the Age of Mortals is one on the rise, coming about almost as an afterthought of the Darkling Sea's return to Krynn. Many who were once sea or storm mystics before the War of Souls have turned to her, and have been granted her dark blessings. As the goddess herself has allied, for the time being, with Sargonnas, so has her church, and many ogres caught up in the turbulent course of events in the Blood Sea Isles and Ogrelands have become clerics of Zeboim. Yet, despite this activity, the goddess herself has been distracted by the cosmic schemes of Chemosh and, until this is resolved, it is possible that her devoted cult of sea wolves and sailor-priests will be striking forth into the storm at their own risk.

Places of Worship

Zeboim's cult is one of the few evil churches able to operate openly, at least in port cities. All major Krynnish ports have a temple dedicated in her honor, staffed by her clerics. Some temples are tumbledown shanties, wooden structures reeking of rotten seaweed and fish. Others, such as the temple in Palanthas, are large buildings centered on a courtyard open to the weather, containing a large pool of shoulder-deep briny water. The altar is located on a platform in the center of the pool, so that a penitent is forced to swim or wade through the salty water to approach it with his offering.

Away from port, Zeboite clerics worship on wide beaches and seaside cliffs rather than secluded grottoes, so that they are exposed to the elements; priests of Zeboim do not hide from their goddess's wrath. Known sites of shipwrecks are also considered sacred to her priests.

Many ships carry a Zeboite priest, the captain hoping to be able to appease the dark Goddess if he does encounter foul weather. On these ships, the priest typically assembles a small shrine to his Goddess on the top deck, as far forward as he is able to without obstructing the work of the crew.

Cleric Training

Clerics of Zeboim are lured into her service by promises of power and wealth. Most are thugs and bullies at heart, extorting money and supplication from frightened sailors. Clerics recruit novices with this in mind. When a likely candidate is found, she is put through a strange apprenticeship, requiring physically-demanding long-distance swims through rough weather, terrifying ordeals of intimidation and emotional abuse, and rigorous study of spellcraft and Zeboite dogma. Novices and acolytes are encouraged to give in to their chaotic emotions; it is expected that a good apprentice will strike back in rage at an abusive master. The result, for those who don't break down first, is a physically and mentally tough priest who can verbally browbeat the most intimidating sailors, and back up her threats and fearmongering with powerful spells.

Preferred Vestments

Zeboite priests wear loose robes that are easily torn away in the event of an unexpected trip into the water. These robes are usually the deep green of seaweed or the light green of sea foam, adorned with shreds of fishing net and pieces of shells. The *medallion of faith* is often made of gold, but sometimes coral.

Prayers and Rites

Zeboite clerics pray for their spells at dawn each day as they take a ritual swim, either in the sea or in their temple's ritual pool of brine. Songs of praise are offered whenever a powerful mortal makes an offering of appeasement at a Zeboite temple, whether this is a wealthy merchant or a pirate captain. Clerics of Zeboim also offer praise when witnessing violent weather; rejoicing in the power of a thunderstorm is an act of worship for a Zeboite.

Holy Days

The *Sea Queen's Share* is performed every nine months when the moon Solinari is full. The faithful clerics of this dark goddess sacrifice most of the wealth they have acquired to the Sea Queen. If she is pleased by the offerings, most of it will float back to them. If she is not, it is not seen again.

Other holy days are more impromptu affairs, often initiated by violent weather. In the summer and autumn, when cyclones come churning from the Courrain Ocean and slam into the Minotaur Isles and the Kern and Nordmaar coasts, priests of the Darkling Sea rejoice. Destructive flash flooding due to summer thunderstorms across the vast plains of Nightlund bring songs of praise from Zeboim's devotees. Each year, the first winter storm to

blow in from the Sirrion Sea and batter Ergoth is cause for Zeboim's faithful to celebrate her power.

Quests and Tasks

The primary task of most clerics of Zeboim is to ensure that sailors show a proper deference to the Tempest Goddess. Blatant extortion is among their favorite tactics; it is not uncommon for a priest to threaten to send a hurricane to sink a merchant vessel unless her captain agrees to give the port's Zeboite temple a percentage of his profits.

Other tasks often include resisting temples of Habbakuk. The two churches are bitter rivals, and it pleases Zeboim when one of her clerics sows doubt in the heart of a sailor confident of Habbakuk's protection.

Allies

Evil druids of other gods are among a Zeboite priest's most reliable allies. Even so, such alliances are usually short-lived, as the capricious nature of Zeboite clerics won't let them commit to any relationship of trust for long. Other evil churches (especially Hiddukel's) consider Zeboite schemes to be too hamfisted and clumsy to consider working with her church for any length of time. Thus, Zeboim's clerics usually find themselves working alone.

Enemies

Habbakuk is Zeboim's primary enemy, and their churches have taken up the rivalry with enthusiasm. They compete for devotees among sailors, and the churches have occasionally fought openly. Chislev's clerics, druids, and rangers constantly oppose the wanton destruction that Zeboim's clerics seem to bring about on little more than whims. Shinare's church strongly opposes the extortion tactics used by Zeboite clerics among sailors.

Mysticism and Magic

With goals little more complex than bringing greater glory to their goddess and adequately funding her temples, mystics are held in low regard by clerics of Zeboim. Jealous of the chaotic power sorcerers can wield, Zeboites hold no love for wild magic, either. Nuitari's Black Robes are admired by many Zeboite clerics for their powers of enchantment and magical coercion. The admiration is generally unrequited, however, and they don't often work together.

Typical Priest of Zeboim: Human cleric 4 of Zeboim; CR 4; Medium humanoid (human); HD 4d8+8; hp 29; Init +0; Spd 30 ft; AC 13, touch 10, flat-footed 13; Base Atk +3; Grap +5; Atk/Full Atk +6 melee (1d8+3, *+1 trident*) or +4 ranged (1d8+3, *+1 trident*); SA spontaneous casting, rebuke undead (+1, 2d6+5, 4th); SQ —; AL CE; SV Fort +6, Ref +1, Will +7; Str 15, Dex 10, Con 14, Int 8, Wis 14, Cha 12.

Skills and Feats: Concentration +6, Knowledge (religion) +3, Swim +6. Iron Will, Martial Weapon Proficiency (trident), Spear of Doom†.

† New feat from *Dragonlance Campaign Setting*.

Cleric Spells Prepared (caster level 4): 0—*create water*, *cure minor wounds*, *guidance*, *resistance*, *virtue*; 1st—*bane* (DC 13), *cure light wounds*, *entropic shield*[D], *obscuring mist*, *shield of faith*; 2nd—*bull's strength*, *darkness*, *gust of wind*[D] (DC 14), *resist energy*.

[D] Domain spells. **Domains:** Chaos (+1 caster level with chaotic spells), Storm (electricity resistance 5).

Possessions: Masterwork leather armor, light wooden shield, *+1 trident*, *elixir of swimming*, *medallion of faith*.

Church of Zivilyn

Zivilyn teaches his followers that wisdom transcends both good and evil and is a force in itself. His clerics usually serve as counselors, mediators, inspirational speakers, and diplomats in the villages where they live. They facilitate, rather than teach, and their faith is widespread yet loosely organized. In places without clerics of Paladine, clerics of Zivilyn act as legal officials and advisors in trials.

History of the Church

The Holy Order of Zivilyn has gathered in small numbers to revere its patron since the earliest days. Prior to the Cataclysm, monasteries and retreats, enclaves of wisdom and understanding dedicated to Zivilyn, were found across Ansalon and other continents. These temples were often situated in the wilderness, away from the distractions of the towns, closer to the heart of Zivilyn's beloved Chislev. Travelling clerics of Zivilyn ministered in small villages and towns as counselors and mediators, but with the rise of Istar and the growing influence of the Kingpriest, these mendicants were seen less and less frequently. In the last days of the Age of Might, Zivilyn's church had all but vanished and his wandering pilgrims were absent from the roads. Zivilyn's monasteries were closed and empty.

Zivilyn's church arose once again following the War of the Lance, in concert with Chislev's, in an effort to foster harmony and wise counsel to the rebuilding nations. While some of the god's enclaves were re-established by this new priesthood, his clerics became more involved in communities and settlements, spreading his simple faith to survivors and refugees. Temples in the wilderness were opened to pilgrims and would-be aspirants, and the faithful found new hope in the veneration of the World Tree.

Most shocking to the Holy Order of Zivilyn during the so-called Summer of Flame was the loss of his seers' ability to glimpse into the River of Time. This mirrored Zivilyn's own loss of prescience, as Chaos held the future to ransom and the Queen of Darkness's plans remained hidden. It therefore came as a great shock to his clerics that Zivilyn left the world to its fate; the subsequent dissolution of his church without the ascendance of his priesthood left many faithful lost and alone.

The Church Today

Like many of the Holy Orders, Zivilyn's church is facing great challenges. His oracles and soothsayers cannot divine the future as clearly as their forebears could. His counselors and mediators are turning to Majere, who offers a

somewhat more nurturing and austere path, or are leaving the religious life altogether to become secular advisors. Zivilyn has begun actively urging his remaining faithful to strike out into the world and secure places of wisdom and serenity, lest the Balance be overturned. To this end, his church has begun recruiting more martial clerics into the fold, enlightened sword-saints and monks more able to deal with threats to the clergy. Partnering with druids and clerics of Chislev, the Zivilynites are establishing a grass-roots effort across Krynn to focus more on the here and now and less on the unknown future.

Places of Worship

Zivilyn's temples are usually monastic enclaves, located in out-of-the-way places with olive groves, willow trees, expansive grass lawns, or stands of tall pine. They are almost always near rivers or streams, to provide a kind of external focus for internal meditation. In cities and towns, most clerics attend small shrines set up in alleys or in private homes, rather than actual temples or churches. It is rare for a Zivilynite temple to be located close to settlements of any size.

Cleric Training

For the Zivilynites, age and experience directly translate to internal rank and respect. Acolytes are accepted when they are very young, often from orphanages or rural families with many children. They spend most of their childhood in an enclave, instructed in the ways of the World Tree, tending to nature and to their own spiritual growth. When they reach maturity, they are invested fully in the church and given the rank of priest. Time, not deeds carried out or even adherence to doctrine, is the primary source of ascension within the Holy Order. In keeping with these priorities, a young cleric can be quite powerful in the faith and demonstrate great abilities, yet remain low in the hierarchy.

Preferred Vestments

Brown robes, a green hood and leggings, and a *medallion of faith* made of ironwood are the raiments of the Zivilynites. While not nearly as ascetic and spartan as the clerics of Majere, the priests of Zivilyn are nevertheless frugal and simple-living folk, who eschew anything of excessive value.

Prayers and Rites

Clerics of Zivilyn pray for their spells in the evening, after eating and meditating upon their day's events. These evening vespers are quiet and personal affairs, held in solitude or in very small numbers. Zivilynite ritual is similarly personal, and it is rare for any of the holy rites to be conducted in a group or with any sort of audience. This isolation does not extend to communal life, however, for during the day the clergy actively engages in discussion, sharing their experiences and observations with each other and those who value their insight. A Zivilynite seer or oracle will often travel with a number of minor priests or lay monks, just so his days aren't spent alone.

Holy Days

The *Day of Reflection*, 25th of Mishamont, is the most important day for Zivilyn's clerics. Spent entirely in contemplation of the River of Time, it begins with fasting and quiet prayer, followed by travel to a nearby forested riverbank or stream for at least six hours of meditation. The emphasis is always on mindfulness and one's place in the universe, something that in the Age of Mortals has increased in importance to the faithful.

Interestingly, Zivilyn's clerics are the most aware of other churches' holy days and feast days of all clerics, and they sometimes attend public ceremonies and worship as a matter of respect for these calendar events. In this fashion, so the priesthood says, they experience the full wisdom of the Balance and the role of mortals in the larger cosmic picture.

Quests and Tasks

As a rule, Zivilyn's clerics do not undertake trials or quests to prove their faith to their deity, nor do they leave their enclaves and walk the roads of Krynn out of a desire to become closer to their god. This does not mean that they lack activity or shirk the duties of their priesthood. Indeed, Zivilynites are often found in settled areas, serving as wise counsel to nobles, or advisors to young couples planning for their future. This is seen as a specific priest's role in life, much as time in the monastic enclaves is seen as the role of other priests. Unburdened by visions or constant directives from the Archmaster of the church, Zivilyn's priests engage in mindful understanding of what they must do.

Allies

Because of their importance in maintaining the Balance, giving wise structure to the knowledge of the world, and watching over the River of Time, Zivilynites are likely to form alliances with a wide spectrum of groups, both religious and secular. Chief among them is the Holy Order of Chislev, whose faith is deeply connected to that of Zivilyn. All others are accorded respect, if nothing else, and a Zivilynite priest will give aid to anybody if the situation seems to require it.

Enemies

Just as Zivilyn has few enemies among the gods, so too his clerics have few enemies in other religions. The Church's efforts to bear witness to the faith of others, and their ongoing role as unequivocally neutral advisors and counselors to Krynn's distinctly divided and troubled people, affords them significant respect. Individual clerics of Zivilyn, of course, may find themselves opposed to villains or in conflict with well-intentioned heroes, but the church as a whole stays out of these matters.

Mysticism and Magic

Zivilyn's church concerns itself with any form of magic or spellcasting that has an influence over or affects the River of Time and its various tributaries. Because the power of wild magic is influenced by Chaos, and therefore has the capacity to change time in ways that the magic of the

moon gods does not, Zivilynites are extremely concerned that powerful sorcerers might one day learn how to plunge into the River and wreak havoc. Thus far, thanks to the watchful eye of the Orders of High Sorcery and other agencies, nothing drastic has happened. Sorcerers and mystics that do not demonstrate this ability or knowledge, and have otherwise acted to further Zivilyn's goals, are accepted with grace and understanding.

Typical Priest of Zivilyn: Human cleric 5 of Zivilyn; CR 5; Medium humanoid (human); HD 5d8; hp 26; Init +5; Spd 30 ft; AC 15, touch 11, flat-footed 14; Base Atk +3; Grap +2; Atk/Full Atk +3 melee (1d6-1, masterwork quarterstaff) or +4 ranged (1d8, light crossbow); SA spontaneous casting, turn undead (+3, 2d6+6, 5th); SQ uncanny dodge; AL N; SV Fort +4, Ref +2, Will +7; Str 8, Dex 12, Con 10, Int 14, Wis 16, Cha 13.

Skills and Feats: Concentration +4, Diplomacy +7, Knowledge (arcana) +10, Knowledge (history) +10, Knowledge (religion) +10, Sense Motive +9. Blind-Fight, Improved Initiative[B], Negotiator.

Cleric Spells Prepared (caster level 5): 0—*create water*, *detect magic*, *guidance* (2), *read magic*; 1st—*comprehend languages*, *detect evil*, *divine favor*, *sanctuary* (DC 14), *true strike*[D]; 2nd—*augury*[D], *calm emotions* (DC 15), *eagle's splendor*, *zone of truth* (DC 15); 3rd—*haste*[D], *locate object*, *magic vestment*.

[D] Domain spells. **Domains:** Insight (gains uncanny dodge), Time (bonus Improved Initiative feat).

Possessions: Masterwork chain shirt, masterwork quarterstaff, light crossbow, 10 bolts, traveler's outfit, tanglefoot bags (2), sunrods (2), *wand of command* (50 charges), *potion of cat's grace, medallion of faith*.

Worship of False Gods

Despite the presence of the gods throughout Krynn's history, there have been times when mortals would worship false gods. Typically, this happens in godless times, such as the Time of Darkness following the Cataclysm, or during the early Age of Mortals prior to the War of Souls.

Many mortals feel the need to believe in something larger than themselves. Faith gives them strength and inner comfort to go on with their daily lives. Belief gives them purpose. For many, the presence of gods gives the answers to the questions of the universe. Why does the sun rise in the east, and why do fields of grain grow? While tinker gnomes may find logical reasoning behind this, the other peoples of Krynn look to the gods for the answers in their lives.

While some false gods had been worshipped occasionally prior to the Cataclysm, it was the years following the Cataclysm that led to greater belief in false deities. The gods of old were cursed for the Cataclysm and its after-effects, and so people turned away from them. Yet many mortals had sought a spiritual connection with the divine, and so they looked to find other gods. In the process, there were those who would take advantage of those seeking the gods, while others fooled themselves with their own beliefs. These false faiths offered hope to the hopeless. They made promises about their lives and the afterlife, offered a sense of community and legitimacy, and a sense of belonging.

While there may be some inner spiritual peace that comes to the layman, false faiths all have inherent flaws. None of these faiths have any backing from the divine. There are no gods to fulfill promises, and miracles must be carried out through illusion, trickery, and other mortal means.

Perhaps one of the most notorious of these false deities is Belzor, the "Scaled One." Belzor was symbolized by an enormous viper. Those who followed Belzor carried poisonous serpents on their person to the dismay of those who crossed them. The faith of Belzor was founded some twenty years prior to the War of the Lance. A charismatic leader named Julian had gathered a following, while performing "miracles" around Haven and Gateway. Julian led the people to believe that he was a cleric, when in fact he was nothing more than a minor illusionist who had never taken the Test of High Sorcery. His illusions and tricks, as well as his demeanor, led him into the hearts of the peasants of Haven.

It took Julian nearly ten years to consolidate his hold over the Haven area. He would perform many "miracles," such as apparently healing the crippled, making them able to walk, and the blind being able to see in order to win over the peasants. After his foothold there, he sought to expand to other parts of Abanasinia. While his missionaries succeeded in Gateway, they failed miserably in Solace, at the funeral of a woodcutter named Gilon Majere. Belzor's following lasted for years, even after the death of Julian. His wife, Judith, became high priestess, and the cult degenerated into extortion scams. It was the young mage, Raistlin Majere, who exposed Belzor to be a fraud, using a spell to reveal the tricks the priesthood had been using in their High Temple in Haven. Faith in Belzor dwindled afterward, especially with the death of the High Priestess, Judith.

The worship of Belzor would give way to the worship of a new false religion, the Seeker movement. The Seekers were so named as they sought new gods, ones who would answer prayers and not turn their backs on the peoples of Ansalon. It was not only a religion, but also a philosophy—one shared by many throughout the continent. The core of the movement was in the Abanasinia area, although Seeker cells were spread throughout Ansalon.

The Seeker faith gained a hold in the Abanasinia region when Belzor's faith fell, and spread like wildfire. Haven, Gateway, and Solace, as well as smaller towns and hamlets, were under the sway of the Seekers. The Seekers appointed High Theocrats to govern the people and tend to their needs. This soon led to an inquisition, along with a spy network to control the people. As with other false religions at the time of the War of the Lance, the Seeker movement came to an end with the return of the gods. Faith in the gods of old was restored, and there were no other gods for the Seekers to seek. With some members of the movement, such as Elistan, turning to the worship of the gods and other members being proven to be traitors to their own

people, the Seeker movement came to an end, never to reform again.

Prior to the War of the Lance, another movement known as the Believers of the Restoration moved into a number of villages across Solamnia. The Believers would call for people to renew their lives, love, and spirits by being reborn and learning to be self-reliant with guidance from the church alone. The Believers were backed by a political group known as the Sunrisers, who wanted to throw off the perceived shackles of the Solamnic Knights.

After the War of the Lance, when the Whitestone forces drove the Dragonarmies out of Solamnia, popular opinion of the Knights of Solamnia rose. As a result, the negative messages of the "church" were no longer appreciated. Eventually ties with corrupt political figures within the Sunrisers were exposed and the church finally disbanded.

The city of Sanction saw the rise of false gods as well. The Temple of Duerghast was dedicated to a false god of violence and bloodshed. Statues to Duerghast, appearing as a hideous cross between an octopus and a spider, still remain within the temple.

Huerzyd is another false god who had a temple in Sanction, which once was a temple to the gods of light. Not much is known about Huerzyd. The faith is an old one and seems to have disappeared. The Temple of Huerzyd appears to have been abandoned many years ago and left to scavengers.

Perhaps the best known of Sanction's false gods is Leurkhisis, a volcano god. The Temple of Leurkhisis was inspired by Takhisis herself. Takhisis used this guise to help build up supporters for the War of the Lance.

Worship of the gods increased in the latter years of the Age of Despair, until the end of the Chaos War when Takhisis stole the world. While some continued the worship of the gods, others turned away from the gods once and for all. Ancestor worship, a common false religion for more primitive tribes throughout the ages, again became prevalent among the more nomadic peoples of Ansalon.

The rise of mysticism in the Age of Mortals changed the way faith was viewed. Mystics discovered that one didn't need to have faith in a god, and they looked within for inner power—the Power of the Heart. Despite this, many people still felt the need to have a connection with some higher power, and so some false faiths rose again. Mysticism was sometimes used as the power behind these faiths. In the minotaur empire, for example, the "sacrifice" of Sargonnas opened the door for a new faith—the Forerunners. The Forerunners believed in ancestor worship. The Forerunner priests were typically mystics, calling upon the power of the spirits. Their time was relatively brief, yet significant in the history of the minotaur empire.

Throughout the ages, false religions have sprouted up, but each time they fall. The gods, in their wisdom, allow mortals the freedom to worship whichever god they wish, whether true or false, or none at all. Yet the gods guide mortals on their life journey, and so it is that true faith, where mortals and gods work together, will always endure.

Typical False Cleric: Human expert 5; CR 4; Medium humanoid (human); HD 5d6; hp 20; Init +1; Spd 30 ft; AC 16, touch 11, flat-footed 15; Base Atk +3; Grap +2; Atk/Full Atk +2 melee (1d8-1, heavy mace); SA —; SQ —; AL LN; SV Fort +4, Ref +2, Will +5; Str 8, Dex 12, Con 10, Int 14, Wis 13, Cha 16.

Skills and Feats: Bluff +13, Diplomacy +17, Disguise +11 (+13 acting), Gather Information +11, Intimidate +15, Knowledge (local) +10, Knowledge (religion) +10, Sense Motive +11, Use Magic Device +11. Dodge, Negotiator, Persuasive.

Possessions: Masterwork chain shirt, light wooden shield, heavy mace, *wand of cure minor wounds* (50 charges), holy symbol, holy book.

Chapter Five
Creatures

"Then I give myself to you, my lord," she said and she closed her eyes and lifted up her lips for his kiss.

But he was not quite ready to take her for his own. Not yet. He kissed her on her eyelids, first one, then the other.

"Sleep now, Mina. Sleep deep and sleep dreamless. When you wake, you will wake to a new life, a life such as you have never known."

"Will you be with me?" she murmured.

"Always," promised Chemosh.

Amber and Ashes
by Margaret Weis

Divine Creatures

Unless one is talking about a druid or ranger with forest animals or a paladin with his warhorse, animals and other creatures are not usually associated with the divine. Most priests have nothing to do with animals, and the few that do are usually shepherds of some kind. There are, however, some creatures blessed, or cursed, by the gods to walk upon Krynn. This chapter provides a few examples.

Divine Messenger

Divine messengers are creatures sent by the gods to act as guides and heralds, appearing before those chosen to receive guidance during times of need. They dwell in the outer planes with their gods, sent to the Material Plane at their god's behest to serve a specific purpose. Although they resemble mortal beings at first glance, they are more beautiful, or more terrifying, in appearance than their earthly counterparts.

Divine messengers are often mistaken for fiendish or celestial creatures, although they are far less common and serve a far greater purpose.

The White Stag of Paladine

Medium Magical Beast (Augmented Animal, Extraplanar, Lawful, Good)

Hit Dice: 4d8+8 (26 hp)

Initiative: +8

Speed: 50 ft. (10 squares)

Armor Class: 20 (+4 Dex, +6 natural), touch 14, flat-footed 16

Base Attack/Grapple: +3/+6

Attack: Gore +3 melee (1d6+3) or hoof +7 melee (1d4+3)

Full Attack: Gore +3 melee (1d6+3) or 2 hooves +7 melee (1d4+3)

Space/Reach: 5 ft./5 ft.

Special Attacks: Divine strike, spell-like abilities

Special Qualities: Damage reduction 10/magic, darkvision 60 ft., divine sanctity, empathy, low-light vision, scent, selective invisibility, spell resistance 14

Saves: Fort +6, Ref +8, Will +7

Abilities: Str 16, Dex 18, Con 14, Int 12, Wis 18, Cha 16

Skills: Diplomacy +12, Hide +13, Listen +15, Move Silently +13, Search +10, Spot +15, Survival +17.

Feats: Alertness, Combat Reflexes, Dodge, Improved Initiative, Iron Will, Mobility, Run[B], Weapon Finesse (hooves)

Environment: Any forest

Organization: Solitary

Challenge Rating: 3

Alignment: Always lawful good

Advancement: –

Level Adjustment: –

Next to one of the well-worn paths stood a white stag. Sturm stared. The stag was the most magnificent animal the knight had ever seen. It was huge, standing several hands taller than any other stag the knight had hunted. It held its head proudly, its splendid rack gleaming like a crown. Its eyes were deep brown against its pure white fur, and it gazed at the knight intently, as if it knew him. Then, with a slight shake of its head, the stag bounded away to the southwest.

Dragons of Autumn Twilight
by Margaret Weis & Tracy Hickman

Combat

The White Stag of Paladine rarely, if ever, enters combat. Instead, it will try to evade pursuers. Even if attacked, the Stag will first look for a means of escape. If backed into an area with no path of egress, the Stag will then attack, but only until a path is open so it can run.

The Will DC of the White Stag's divine sanctity is 15.

Skills: Deer receive a +4 racial bonus to Survival checks. Divine messengers receive a +6 racial bonus on Diplomacy, Hide, Listen, Move Silently, Search, Spot, and Survival checks.

Carrying Capacity: A light load for the white stag is up to 114 pounds; a medium load, 115-229 pounds; and a heavy load, 230-345 pounds.

The Gray Owl of Gilean

Large Magical Beast (Extraplanar, Lawful)

Hit Dice: 4d10+4 (41 hp)

Initiative: +8

Speed: 10 ft. (2 squares), fly 70 ft. (average)

Armor Class: 22 (–1 size, +4 Dex, +9 natural), touch 13, flat-footed 18

Base Attack/Grapple: +4/+15

Attack: Claw +10 melee (1d6+7)

Full Attack: 2 claws +10 melee (1d6+7) and bite +5 melee (1d8+3)

Space/Reach: 10 ft./5 ft.

Special Attacks: Divine strike, spell-like abilities

Special Qualities: Damage reduction 10/magic, darkvision 60 ft., divine sanctity, empathy, selective invisibility, spell resistance 14, superior low-light vision

Saves: Fort +7, Ref +8, Will +8

Abilities: Str 24, Dex 19, Con 16, Int 20, Wis 20, Cha 20

Skills: Knowledge (nature) +2, Listen +23, Move Silently +14*, Spot +16

Feats: Alertness, Combat Reflexes, Dodge, Improved Initiative, Iron Will, Wingover

Environment: Temperate forests

Organization: Solitary

Challenge Rating: 5

Alignment: Always lawful neutral

Advancement: –

Level Adjustment: –

An enormous great horned owl serves as the divine messenger of Gilean. Its eyes are bright gold and gleam in the darkness, and its hooting call seems to speak to one's soul, though he or she will hear no words. The person to whom the owl appears will be the only one to see it and that person will feel drawn to follow it. The owl will fly a short distance ahead of the person, coming to rest only until the person has caught up with it, and then leading the person on. The Gray Owl can be seen only at night. It vanishes during the daylight hours. If the person chooses not to follow, the owl appears again for three nights, then disappears, never to return.

Gilean uses his divine messenger to lead people to knowledge, generally of themselves, although such knowledge may be related to providing information on a historical event or revealing information that will bring an important truth to light. What the people so guided do with such knowledge is left up to them. The owl brings the person to the source of the knowledge, then immediately departs.

Combat

The Gray Owl of Gilean rarely, if ever, enters combat. Instead, it will try to evade pursuers. Unless a compelling reason exists for it to fight, it will attempt to fly away.

The Will DC of the Gray Owl's divine sanctity is 17.

Skills: Giant owls havea +8 racial bonus on Listen checks and a +4 racial bonus on Spot checks. Divine messengers receive a +6 racial bonus on Diplomacy, Hide, Listen, Move Silently, Search, Spot, and Survival checks.

* When in flight, giant owls gain a +8 bonus on Move Silently checks.

The Black Wolf of Takhisis

Large Magical Beast (Augmented Animal, Extraplanar, Lawful, Evil)

Hit Dice: 6d8+30 (73 hp)

Initiative: +7

Speed: 50 ft. (10 squares)

Armor Class: 18 (–1 size, +3 Dex, +6 natural), touch 12, flat-footed 15

Base Attack/Grapple: +4/+18

Attack: Bite +14 melee (1d8+13)

Full Attack: Bite +14 melee (1d8+13)

Space/Reach: 10 ft./5 ft.

Special Attacks: Divine strike, spell-like abilities, trip

Special Qualities: Damage reduction 10/magic, darkvision 60 ft., divine sanctity, empathy, low-light vision, scent, selective invsibility, spell resistance 16

Saves: Fort +10, Ref +8, Will +11

Abilities: Str 31, Dex 17, Con 21, Int 12, Wis 18, Cha 20

Skills: Hide +7, Listen +16, Move Silently +11, Spot +16, Survival +5*

Feats: Alertness, Combat Reflexes, Dodge, Improved Initiative, Iron Will, Run, Track[B], Weapon Focus (bite)

Environment: Temperate forests

Organization: Solitary

Challenge Rating: 5

Alignment: Always lawful evil

Advancement: –

Level Adjustment: –

A fearsome animal, the size of a horse, with bright red eyes and slavering jaws, the Black Wolf is not truly interested in "guiding" anyone, but makes it plain that the person to whom it appears is commanded to follow it. The Black Wolf appears by day, materializing directly in front of the person, who will be the only one to see it. The moment the person stares into the wolf's red eyes, the person feels compelled to follow it and can only refuse through great strength of will. The wolf runs ahead at a lope, often looking back over its shoulder to urge the person on. If the person has to rest, the wolf will stand over the person until the quest is resumed.

The Beloved of Chemosh

An Urgent Report Dispatched to All Wizards
by Jenna of the Red Robes
Head of the Conclave
Tower of High Sorcery, Wayreth

I first received information regarding these so-called "Beloved of Chemosh" from Palin Majere, Lord Mayor of Solace, based on suspicions raised by his sheriff. Having received reports from other quarters of similar odd behavior among the young, I decided to travel to Solace to investigate. Joining me was a holy paladin of Kiri-Jolith, who went to study the spiritual side as I went to study the magical. Much of the following information on these "monsters" comes from accounts related to me by a former monk of Majere and a kender nightstalker, who are, I believe, among the first to have encountered these things. I found both the monk and the nightstalker to be highly reliable sources of information. Though I did not credit much of what they said at first, I saw for myself that their claims—sadly—proved true.

Since then, we have received reports from wizards across Ansalon and I have also been in contact with clerics of the other gods. The following is what we know (and what we don't know!) about the Beloved of Chemosh.

Recruitment

The monk actually witnessed one of the Beloved "recruiting" a disciple. The recruits are all healthy, strong, and comely young people. The Beloved takes the chosen victim to a secluded location and seduces him or her. During the seduction, the Beloved extols the virtues of Chemosh and promises the victim unending youth, unending beauty, unending life. All the victim must do to gain these "blessings" is swear allegiance to Chemosh.

The oath need not be a solemn oath, mind you, but can be said by the victim in a heedless, thoughtless, even laughing manner. Once the words are spoken, the victim is doomed. The Beloved kisses the victim on the left breast, over the heart. The victim dies a terrible, painful death. After a few moments, however, the corpse is reanimated. The young person returns to "life". He or she looks and acts exactly as they did before death, with a few notable exceptions that are detailed below.

The first Beloved are believed to have been "recruited" by Mina, the new High Priestess of Chemosh. Formerly a follower of the One God, Takhisis, Mina was believed by many to have died with her Dark Queen.

Mina not only lived, she has found a new master—the Lord of Death, Chemosh. She has been sighted in various locations throughout Ansalon, proclaiming the wonders of Chemosh and—we now know—bringing him new disciples. Mina has not been seen recently, however. All members of the Conclave are urged to keep a watch for her and to report any information regarding her to the Conclave.

Characteristics of the Beloved

Because they appear to be healthy, happy individuals, the Beloved are extremely difficult to discover. There are a few traits that they all appear to have in common.

The Beloved is commanded to seduce other young people into becoming "disciples" of Chemosh. The Beloved cannot fight against this command from the god, seemingly, but must always succumb to it, even it means slaying those they once loved.

The Beloved is commanded by the god to travel east across the continent of Ansalon. The Beloved will abandon friends and family, including his or her own children, to undertake the journey eastward. At this point, we have no idea why. The Beloved will remain in one location for only a short time before moving on—always traveling east.

As they age, the Beloved eventually start to lose all memory of who and what they were. Their hunger and thirst can never be satisfied. They will eat meal after meal and yet complain of feeling starved. They can drink enormous quantities of the strongest brew and never become intoxicated.

The Beloved are charming when they are on the hunt for more victims. They are drawn to those young people who give little thought to serious matters and are careless and fun-loving, or they search out those young people who are troubled, insecure, seeking answers.

The Beloved must exact the oath to serve Chemosh from every victim. If the victim refuses to swear this oath, the Beloved cannot proceed. The oath must be taken willingly. An oath extracted by force will not work.

Detecting Beloved

All the Beloved have the mark of a woman's lips burned into the flesh of the left breast. This mark is known by the Beloved as "Mina's Kiss". This is the only easily discernable physical trait of the Beloved. If one looks closely into the eyes of one of the Beloved, one can see that the eyes are empty of life, dead. One must be particularly acute to notice this, however.

The kender nightstalker that I met had the ability to tell immediately that the Beloved was nothing more than an animated corpse, but whether this is true of all kender nightstalkers, we do not know. The kender nightstalker purportedly could tell by the fact that the

Beloved did not have an "inner light" such as he could see inside people who are alive.

Animals sense that something is wrong about the Beloved. A pet dog will turn against a formerly adored master. A horse will bolt before it will allow one to ride it. A cat will hiss and spit. This is true of wizards' familiars, who can tell at once that something is very wrong, though they may not be able to communicate what that is to their masters.

After they are first recruited, the Beloved bleed and feel pain as would any normal person. As they age, however, the Beloved bleed less and less. They will act to hide this fact, if they can. They cannot feel pain, either, though they will pretend to, as part of their act.

The Beloved possess unusual strength and thus it is difficult to try to keep one confined or imprisoned, for they can batter down walls or rip apart chains. They do not tire, although they may feign sleep in order to keep up the appearance of normality.

Magic Useless Against the Beloved

Such physical traits are important to note because spells meant to detect undead do not work against the Beloved. In fact, no magical or clerical, sorcerous or mystical spell has been found that has any effect on them whatsoever. An enchanted or holy weapon may seem to kill them, but, after a few moments, *even if the corpse is dismembered*, the Beloved reanimates and is once more healthy and whole. They cannot be turned. Artifacts have no effect on them. They can drink buckets of holy water.

In other words, no mage or priest, soldier or sorcerer, mystic or heretic has found any means of slaying the Beloved.

We know that there must be some way to destroy them, for not even Chemosh can bestow immortality on a mortal. What that is, however, we have yet to discover.

Caution

In conclusion, while it is imperative that we find some way to stop these Beloved and to protect our young people from falling victim to them, we caution all our wizards not to give way to panic. We fear that once word of this gets out to the general populace, any strong, comely young person will become suspect. There are those who may turn on the innocent and kill them in their zeal. There are those who may see this as a means to gain retribution against a foe by making false accusations.

A young person, once dead, may be found innocent. But, by then, it's a bit late for apologies.

Takhisis's divine messengers take people to where she wants or needs them to be. This could be an assignation with a person who has orders for them, the scene of a battle, etc. If the person refuses to follow the Black Wolf or refuses to follow orders upon arrival, the wolf will vanish, but some dire misfortune will happen to the person the next day. The Wolf will appear again that night. If the person refuses again, another unfortunate event will occur, each misfortune growing progressively worse the longer the person refuses to obey the Queen of Darkness.

Combat

The Black Wolf of Takhisis rarely, if ever, enters combat but attacks with calculating fury when necessary. On those unusual occaisions in which it enters combat, it summons a pack of 8 dire wolves to come to its aid, who will fight to the death at the Black Wolf's direction.

The Will DC of the Black Wolf's divine sanctity is 18.

Trip (Ex): A dire wolf that hits with a bite attack can attempt to trip its opponent (+14 check modifier) as a free action without making a touch attack or provoking an attack of opportunity. If the attempt fails, the opponent cannot react to trip the dire wolf.

Skills: A dire wolf has a +2 racial bonus on Hide, Listen, Move Silently, and Spot checks. Divine messengers receive a +6 racial bonus on Diplomacy, Hide, Listen, Move Silently, Search, Spot, and Survival checks.

*The Black Wolf of Takhisis also has a +4 racial bonus on Survival checks when tracking by scent.

Creating a Divine Messenger

"Divine messenger" is an inherited template that can be added to any corporeal animal, magical beast, plant, or vermin (referred to hereafter as the base creature).

A divine messenger uses all the base creature's statistics and special abilities except as noted here. Do not recalculate the creature's Hit Dice, base attack bonus, saves, or skill points if its type changes.

Size and Type: Animals or vermin with this template become magical beasts, but otherwise the creature type is unchanged. Size is unchanged. Divine messengers encountered on the Material Plane have the extraplanar subtype. Divine messengers also gain the appropriate alignment subtype(s) of their deities: Chaotic, Evil, Good, Lawful.

Hit Dice: Hit dice do not change, although most divine messengers have maximum hit dice advancement for their type.

Armor Class: The base creature's natural armor increases by +6.

Special Attacks: A divine messenger retains all the special attacks of the base creature and also gains the following special attack, based upon the alignment of the god it represents.

Divine Strike (Su): Once per day, the divine messenger may make a divine strike against a single opponent of differing alignment. Against an opponent whose alignment is one step away (A neutral divine messenger attacking a good or evil opponent, or an evil or good divine messenger

attacking a neutral opponent), the divine strike does double damage. Against an opponent whose alignment is diametrically opposed (a good divine messenger against an evil opponent, or an evil divine messenger attacking a good opponent), the attack does triple damage. This attack can be made with any one of the divine messenger's melee attacks. The results stack with a critical hit (doing x3 damage against an opponent whose alignment is one step away or x4 damage against an opponent whose alignment is diametrically opposed).

Spell-Like Abilities: A divine messenger can use any of the following spells once per day, as a cleric of 15th-level: *atonement, geas/quest, heal* and *hold monster.*

Special Qualities: A divine messenger retains all the special qualities of the base creature and also gains the following qualities.

Damage Reduction (Su): Divine messengers have a damage reduction of 10/magic. The natural weapons of a divine messenger are considered magic for overcoming damage reduction.

Darkvision (Ex): Divine messengers possess darkvision with a range of 60 ft.

Divine Sanctity (Su): The divine messenger is surrounded by an aura of divine might. No opponent can attack the divine messenger without successfully making a Will save against a DC of 10 + 1/2 the divine messenger's HD + the divine messenger's Cha modifier, each round. If the divine messenger attacks, then the divine sanctity ceases to function until the divine messenger's next turn. As long as the divine messenger does not attack, however, it is not easy to harm.

Empathy (Su): Through gestures and palpable emotions, divine messengers are able to convey messages through feelings and sensations, although they may not communicate verbally unless they are naturally able to do so (such as the Grey Owl of Gilean). Even then, those divine messengers who are capable of speech tend to speak in cryptic riddles or in obscure references, leaving individuals to determine the meaning of the message themselves.

Immunities: Divine messengers are immune to all mind-affecting effects (charms, compulsions, phantasms, patterns, and morale effects), as well as immune to poison, sleep effects, paralysis, stunning, disease, and death effects; not subject to critical hits, non-lethal damage, ability drain, or energy drain; and immune to damage to its physical ability scores (Strength, Dexterity, and Constitution), as well as to fatigue and exhaustion effects.

Selective Invisibility (Su): As a free action, the divine messenger can choose to cloak itself in selective invisibility, allowing up to 1 target creature per HD possessed to perceive the divine messenger. To any non-designated creature, the divine messenger cannot be seen, heard, or smelled. Even extraordinary or supernatural sensory capabilities, such as blindsight, scent, and tremorsense, cannot detect or locate the divine messenger protected by selective invisibility. If the divine messenger attacks, the selective invisibility ceases to function and cannot be reactivated for 1 minute after the divine messenger attacks. Intelligent creatures are allowed a Will save (DC 10 + 1/2 divine messenger's HD + divine messenger's Cha modifier) to sense the divine messenger's presence if they take a full round to concentrate. Divination spells can be used to locate the divine messenger as long as the spellcaster is of a higher casting level than the divine messenger's total Hit Dice (for example, a 5th-level sorcerer could use *see invisibility* to locate a 4 HD divine messenger, but not a 6 HD one).

Spell Resistance (Su): Divine messengers possess an innate spell resistance of 10 + the divine messenger's hit dice.

Abilities: Modify from the base creature as follows: Str +6, Dex +2, Con +4, Int +10, Wis +6, Cha +10.

Skills: Divine messengers receive a +6 racial bonus on Diplomacy, Hide, Listen, Move Silently, Search, Spot, and Survival checks. Otherwise, skills are the same as the base creature.

Feats: Divine messengers gain Alertness, Combat Reflexes, Dodge, Improved Initiative, and Iron Will, assuming the base creature meets the prerequisites and doesn't already have these feats.

Environment: Any, usually same as base creature.

Organization: Usually solitary

Challenge Rating: As base creature +2.

Alignment: Always matches that of the patron god (see the *Dragonlance Campaign Setting*).

Level Adjustment: Same as base creature +4.

The Gods and Their Messengers

Eighteen of the gods use different animals or creatures as divine messengers; only the gods of magic do not. The most famous of these creatures is the White Stag of Paladine, who guided both Huma Dragonbane and Sturm Brightblade through danger, providing them with subtle guidance in times of great need.

The following table lists each of the gods and their favored messengers, although the gods have been known to use other messengers when necessary.

Deity	Divine Messenger
Branchala	The Emerald Nightingale
Chemosh	The Death's Head Scorpion (Monstrous Scorpion)
Chislev	The Silver Spider (Monstrous Spider)
Gilean	The Gray Owl (Giant Owl)
Habbakuk	The Blue Phoenix (Giant Eagle)
Hiddukel	The Twin Cobra (Cobra)
Kiri-Jolith	The Golden Bison (Buffalo)
Majere	The Rose Mantis (Giant Preying Mantis)
Mishakal	The White Fawn (Deer)
Morgion	The Plague Bearer (Rat)
Paladine	The White Stag (Elk)
Reorx	The Red Badger (Badger)
Sargonnas	The Bloody Condor (Giant Condor, treat as Giant Eagle)
Shinare	The Laughing Monkey (Monkey)
Sirrion	The Blazing Lion (Lion)
Takhisis	The Black Wolf (Dire wolf)
Zeboim	The Scourge of the Depths (Giant Octopus)
Zivilyn	The Root of Knowledge (Treant)

Spirit Dragon

Spirit dragons are the souls of dragons whose responsibilities and duties keep them from passing Beyond. Much like spectral minions, spirit dragons appear to be ghostly versions of their living selves, rarely moving from the place in which they first manifested. Unlike ghosts, they rarely have malign intentions or suffer from curses. The majority are the shades of good dragons that have chosen to remain behind in the interests of serving the greater good. Those evil dragons that become spirit dragons are often lawful-aligned wyrms such as blues or greens, held back by their own duty or loyalty to the living.

Once a spirit dragon's duty or mission is fulfilled, it may willingly let go of its mortal tethers and join the other dragons in the afterlife. For this reason, spirit dragons differ from many other forms of undead, and are therefore immune to being turned or rebuked by clerics and paladins.

Creating A Spirit Dragon

"Spirit Dragon" is an acquired template that can be added to any dragon (referred to hereafter as the base creature).

A spirit dragon uses all the base creature's statistics and special abilities except as noted here.

Size and Type: The creature's type changes to undead. It gains the incorporeal subtype, and retains any subtypes it had as a dragon. Size is unchanged.

Hit Dice: As base creature. A spirit dragon loses any Constitution bonus to its hit points, but gains bonus hit points equal to twice its Hit Dice.

Speed: A spirit dragon has a fly speed of 30 feet or the base dragon's speed whichever is greater. Its maneuverability is perfect.

Armor Class: A spirit dragon loses its natural armor bonus to AC but gains a deflection bonus to AC equal to its Charisma bonus or +1, whichever is greater.

Attacks: A spirit dragon's natural weapon attacks become incorporeal touch attacks. Apply the dragon's Dexterity modifier to attack rolls as a substitute for Strength. Because it has no physical form, the spirit dragon's attacks are incapable of physical damage but they are capable of Wisdom drain (see **Special Qualities**).

Special Attacks: A spirit dragon retains all the extraordinary special attacks it had in life, unless these attacks require physical contact (like Crush). It loses spellcasting and any supernatural and spell-like abilities upon its transformation to undead status, except for its breath weapon. The saving throw DC for all of a spirit dragon's special attacks is 10 + 1/2 spirit dragon's HD + Charisma modifier, unless otherwise noted.

—*Breath Weapon (Su):* A spirit dragon retains the breath weapon it had in life, but half of the damage dealt (if any) is considered to be sacred or profane damage and is not subject to energy resistance, immunities, etc.

—*Spell-like Abilities:* At will: *detect magic*, *detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*.

—*Wisdom Drain (Su):* A spirit dragon drains 1d4 points of Wisdom each time it hits with its incorporeal touch attacks. Unlike with other kinds of ability drain attacks, a spirit dragon does not heal any damage when it uses its Wisdom drain.

Special Qualities: A spirit dragon retains all the extraordinary special qualities it had in life. It loses spellcasting and any supernatural and spell-like abilities upon its transformation to undead status. It also gains the following special qualities.

—*Spell Resistance (Ex):* If the spirit dragon already had spell resistance, it increases by +4. If the spirit dragon did not, it gains spell resistance equal its HD (max 30)

—*Turn Immunity (Ex):* A spirit dragon cannot be turned, rebuked or commanded.

—*Undead Traits:* A spirit dragon is immune to mind-affecting effects, poison, *sleep,* paralysis, stunning, disease, death effects, necromantic effects and any effect that requires a Fortitude save unless it also works on objects. It is not subject to critical hits, nonlethal damage, ability damage, ability drain, energy drain or death from massive damage. A spirit dragon cannot be *raised*, and *resurrection* works only if it is willing. The creature has darkvision (60-foot range).

Abilities: Increase from the base creature as follows: Dex +4, Cha +8. Spirit dragons have no Strength or Constitution scores. They use Charisma in place of Constitution when determining save DCs for special abilities and for Concentration checks.

Challenge Rating: Non-spellcasting dragon, same as base creature +1; Spellcasting dragon, same as the base creature.

Level Adjustment: Same as base creature +4.

Example Spirit Dragons

The following spirit dragons are the guardians of the mythical Dragons' Graveyard. Their function is to challenge any who venture into the graveyard and only allow the worthy to learn its secrets and gain its treasures. (For a detailed exploration of the Dragons' Graveyard, see the adventure *Spectre of Sorrows*.)

Seraph

Male young adult gold spirit dragon: CR 14; Huge dragon (fire, incorporeal); HD 20d12+40; hp 170; Init +6; Spd fly 200 ft. (perfect); AC 19, touch 19, flat-footed 17; Base Atk +20; Grp —; Atk +20 melee (1d4 Wis, incorporeal touch [bite]); Full Atk +20 melee (1d4 Wis, incorporeal touch [bite]) and +17 melee (1d4 Wis, 2 incorporeal touches [claws]) and +17 melee (1d4 Wis, 2 incorporeal touches [wings]) and +17 melee (1d4 Wis, incorporeal touch [tail slap]); Space/Reach 15 ft./10 ft. (15 ft. with bite); SA breath weapon, frightful presence; SQ blindsense 60 ft., damage reduction 5/magic, darkvision 120 ft., immunities (fire, paralysis, sleep), incorporeal traits, keen senses, spell resistance 25, spell-like abilities, turn immunity, undead traits, vulnerability to cold, water breathing; AL LG; SV Fort +12, Ref +14, Will +16; Str —, Dex 14, Con —, Int 18, Wis 19, Cha 26.

Skills and Feats: Concentration +31, Diplomacy

+33, Heal +27, Knowledge (history) +27, Knowledge (religion) +27, Knowledge (the planes) +27, Listen +29, Search +27, Sense Motive +27, Spot +29; Ability Focus (breath weapon), Alertness, Flyby Attack, Hover, Improved Initiative, Multiattack, Wingover.

Breath Weapon (Su): 40-foot cone, 10d10 fire and divine, Reflex DC 29 half.

Frightful Presence (Ex): 150 ft. radius, HD 18 or fewer, Will DC 28 negates.

Spell-like Abilities: At will: *detect magic, detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*. Caster level 10th.

Siren

Female young adult bronze spirit dragon: CR 12; Large dragon (incorporeal, water); HD 18d12+36; hp 153; Init +2; Spd fly 150 ft. (perfect); AC 19, touch 19, flat-footed 17; Base Atk +18; Grp —; Atk +19 melee (1d4 Wis, incorporeal touch [bite]); Full Atk +19 melee (1d4 Wis, incorporeal touch [bite]) and +17 melee (1d4 Wis, 2 incorporeal touches [claws]) and +17 melee (1d4 Wis, 2 incorporeal touches [wings]) and +17 melee (1d4 Wis, incorporeal touch [tail slap]); Space/Reach 10 ft./5 ft. (10 ft. with bite); SA breath weapon, frightful presence; SQ blindsense 60 ft., damage reduction 5/magic, darkvision 120 ft., immunities (electricity, paralysis, sleep), incorporeal traits, keen senses, spell resistance 24, spell-like abilities, turn immunity, undead traits, water breathing; AL LG; SV Fort +11, Ref +13, Will +15; Str —, Dex 14, Con —, Int 18, Wis 19, Cha 26.

Skills and Feats: Concentration +29, Diplomacy +31, Knowledge (nature) +25, Knowledge (religion) +25, Knowledge (the planes) +25, Listen +27, Search +25, Sense Motive +25, Spot +27, Swim +21; Alertness, Combat Expertise, Dodge, Flyby Attack, Hover, Multiattack, Wingover.

Breath Weapon (Su): 60-foot line, 10d6 electricity and divine, Reflex DC 27 half.

Frightful Presence (Ex): 150 ft. radius, HD 17 or fewer, Will DC 27 negates.

Spell-like Abilities: At will: *detect magic, detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*. Caster level 10th.

Soul

Female young adult silver spirit dragon: CR 13; Large dragon (cold, incorporeal); HD 19d12+38; hp 161; Init +6; Spd fly 150 ft. (perfect); AC 19, touch 19, flat-footed 17; Base Atk +19; Grp —; Atk +20 melee (1d4 Wis, incorporeal touch [bite]); Full Atk +20 melee (1d4 Wis, incorporeal touch [bite]) and +18 melee (1d4 Wis, 2 incorporeal touches [claws]) and +18 melee (1d4 Wis, 2 incorporeal touches [wings]) and +18 melee (1d4 Wis, incorporeal touch [tail slap]); Space/Reach 10 ft./5 ft. (10 ft. with bite); SA breath weapon, frightful presence; SQ blindsense 60 ft., damage reduction 5/magic, darkvision 120 ft., immunities (cold, paralysis, sleep), incorporeal traits, keen senses, spell resistance 24, spell-like abilities, turn immunity, undead traits, vulnerability to fire; AL LG; SV Fort +11, Ref +13, Will +15; Str —, Dex 14, Con —, Int 18, Wis 19, Cha 26.

Skills and Feats: Concentration +30, Diplomacy +32, Knowledge (arcana) +26, Knowledge (history) +26, Knowledge (religion) +26, Knowledge (the planes) +26, Listen +28, Search +26, Sense Motive +26, Spot +28; Ability Focus (breath weapon), Alertness, Flyby Attack, Hover, Improved Initiative, Multiattack, Wingover.

Breath Weapon (Su): 40-foot cone, 10d8 cold and divine, Reflex DC 28 half.

Frightful Presence (Ex): 150 ft. radius, HD 19 or fewer, Will DC 27 negates.

Spell-like Abilities: At will: *detect magic, detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*. Caster level 10th.

Stealth

Male young adult copper spirit dragon: CR 11; Large dragon (earth, incorporeal); HD 17d12+34; hp 144; Init +2; Spd fly 150 ft. (perfect); AC 18, touch 18, flat-footed 16; Base Atk +17; Grp —; Atk +18 melee (1d4 Wis, incorporeal touch [bite]); Full Atk +21 melee (1d4 Wis, incorporeal touch [bite]) and +19 melee (1d4 Wis, 2 incorporeal touches [claws]) and +19 melee (1d4 Wis, 2 incorporeal touches [wings]) and +19 melee (1d4 Wis, incorporeal touch [tail slap]); Space/Reach 10 ft./5 ft. (10 ft. with bite); SA breath weapon, frightful presence; SQ blindsense 60 ft., damage reduction 5/magic, darkvision 120 ft., immunities (acid, paralysis, sleep), incorporeal traits, keen senses, spell resistance 23, turn immunity, undead traits; AL CG; SV Fort +10, Ref +12, Will +13; Str —, Dex 14, Con —, Int 16, Wis 17, Cha 24.

Skills and Feats: Bluff +32, Concentration +30, Hide +17, Knowledge (religion) +24, Knowledge (the planes) +24, Listen +26, Search +24, Sense Motive +24, Spot +26; Alertness, Blind-Fight, Flyby Attack, Hover, Multiattack, Wingover.

Breath Weapon (Su): 40-foot cone, 10d4 acid and divine, Reflex DC 25 half.

Frightful Presence (Ex): 150 ft. radius, HD 16 or fewer, Will DC 25 negates.

Spell-like Abilities: At will: *detect magic, detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*. Caster level 10th.

Sultan

Male young adult brass spirit dragon: CR 10; Large dragon (fire, incorporeal); HD 16d12+32; hp 136; Init +6; Spd fly 200 ft. (perfect); AC 17, touch 17, flat-footed 15; Base Atk +16; Grp —; Atk +17 melee (1d4 Wis, incorporeal touch [bite]); Full Atk +17 melee (1d4 Wis, incorporeal touch [bite]) and +12 melee (1d4 Wis, 2 incorporeal touches [claws]) and +12 melee (1d4 Wis, 2 incorporeal touches [wings]) and +12 melee (1d4 Wis, incorporeal touch [tail slap]); Space/Reach 10 ft./5 ft. (10 ft. with bite); SA breath weapon, frightful presence; SQ blindsense 60 ft., damage reduction 5/magic, darkvision 120 ft., immunities (fire, paralysis, sleep), incorporeal traits, keen senses, spell resistance 22, spell-like abilities, turn immunity, undead traits, vulnerability to cold; AL CG; SV Fort +10, Ref +12,

Will +12; Str —, Dex 14, Con —, Int 14, Wis 15, Cha 22.

Skills and Feats: Concentration +25, Diplomacy +27, Knowledge (religion) +21, Knowledge (the planes) +21, Listen +23, Search +21, Sense Motive +21, Spot +23; Alertness, Flyby Attack, Hover, Improved Initiative, Blind-Fight, Wingover.

Breath Weapon (Su): 60-foot line, 5d6 fire and divine, Reflex DC 24 half.

Frightful Presence (Ex): 150 ft. radius, HD 15 or fewer, Will DC 24 negates.

Spell-like Abilities: At will: *detect magic, detect undead*; 3/day: *discern lies, protection from evil/good*; 1/day: *dispel evil/good*. Caster level 10th.

Tenacious Soul

On very rare occasions, the soul of an individual possessed of great drive, cunning, or personal charisma refuses to part with its body upon death, but rather continues on as if it were still alive. Such a creature continues to age, suffer from disease and hunger, and all of the other traits of the living. However, if killed, it simply comes back to life.

This state of being is actually a result of the gods refusal to accept the individual into the Progression of Souls, for their own mysterious reasons. The gods are the only beings capable of bestowing this state upon individuals, and likewise the only beings capable of ending it.

Tenacious souls are not undead. They are unaffected by spells and effects that target or affect undead, and continue to be vulnerable to spells and effects that target or affect living creatures.

Lord Toede, the cunning (and aged) hobgoblin veteran of the War of the Lance, is an example of a tenacious soul.

Creating A Tenacious Soul

"Tenacious Soul" is an acquired template that can be added to any corporeal creature with Intelligence and Charisma of 3 or greater (referred to hereafter as the base creature).

A tenacious soul uses all the base creature's statistics and special abilities except as noted here.

Size and Type: The creature's type remains the same. Do not recalculate Hit Dice, base attack bonus, skill points or saves. Size is unchanged.

Hit Dice: As base creature.

Speed: As base creature.

Armor Class: As base creature.

Attacks: As base creature.

Special Qualities: A tenacious soul retains all the special qualities of the base creature and gains the following special qualities.

—*Fast Healing (Su):* A tenacious soul gains fast healing 2, and recovers 2 hit points a round as long as it has at least 1 hit point remaining. A tenacious soul creature always stabilizes when it is reduced to 0 or fewer hit points, but its fast healing does not activate until it is brought to at least 1 hp.

—*Immunities:* A tenacious soul is immune to death spells and effects, energy drain, and negative energy damage.

—*Rejuvenation (Su):* A tenacious soul never stays dead; if it is killed, it will restore itself in 2d4 weeks. A tenacious soul that would otherwise be destroyed returns to the last place that it considered home (or otherwise the place that it died) with a successful level check (1d20 + character level) against DC 16. Only the actions of a deity can grant the tenacious soul permanent release; even the use of a wish or miracle spell serves to delay the tenacious soul's return by 1d4 weeks.

Abilities: Increase from the base creature as follows: Con +2, Cha +2.

Challenge Rating: Same as the base creature +1.

Level Adjustment: Same as the base creature +4.

DragonLance®
LEGENDS OF THE TWINS
In Stores Fall 2005
Dragonlance is a registered trademark of Wizards of the Coast, a subsidiary of Hasbro, Inc. Used with permission. All rights reserved.
ELMORE

Holy Orders of the Stars

Written in the Stars…

The mortal races of Krynn can see the presence of the gods by simply turning their gaze to the night sky. There the constellations of the gods of good, evil, and balance wheel about in silent struggle to influence their children who live and die on the world below. The gods have blessed the world with miracles of healing and salvation, but so also have they inflicted war and terrible cataclysms.

Clerics, holy warriors, and people of strong belief serve the gods, working to bring about the aims and ends given to them through prayer and meditation. They wield the divine powers of true healing and magic, and most will live and die for their cause. Powerful champions wield holy artifacts, some created by the gods themselves.

Holy Orders of the Stars is a resource for games set in the world of DRAGONLANCE. Contained within these pages are resources for players, including information on the gods and the races of Krynn, new prestige classes, spells, and magical items. Detailed descriptions of the churches of all of Krynn's gods are present, including the "lost" gods, Paladine and Takhisis. Dungeon Masters will discover resources on the gods and their aims, including their various aspects—ideal for incorporating divine forces into an ongoing campaign. All information within this volume is fully compatible with the revised edition of the d20 System game.

Cover art by Matt Stawicki

SOVEREIGN PRESS
253 Center Street #126
Lake Geneva, WI 53147-1982
Stock #: SVP-4402

© 2005 Sovereign Press, Inc. Sovereign Press and the Sovereign Press Logo are trademarks owned by Sovereign Press, Inc. All rights reserved.

Dragonlance, the Dragonlance Logo, d20, the d20 System Logo, Wizards of the Coast, and the Wizards of the Coast Logo are registered trademarks of Wizards of the Coast, Inc., a subsidiary of Hasbro, Inc. © 2005, Wizards of the Coast, Inc. Used with permission. All rights reserved.